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A CRUSADE OF COMPASSION FOR THE HEALING OF THE NATIONS.

(UNITED MISSION STUDY IN SIX CHAPTERS)

BY MRS. J. P. WHITE, CEDARVILLE, OHIO.

CHAPTER 1—THE BATTALION OF LIFE.

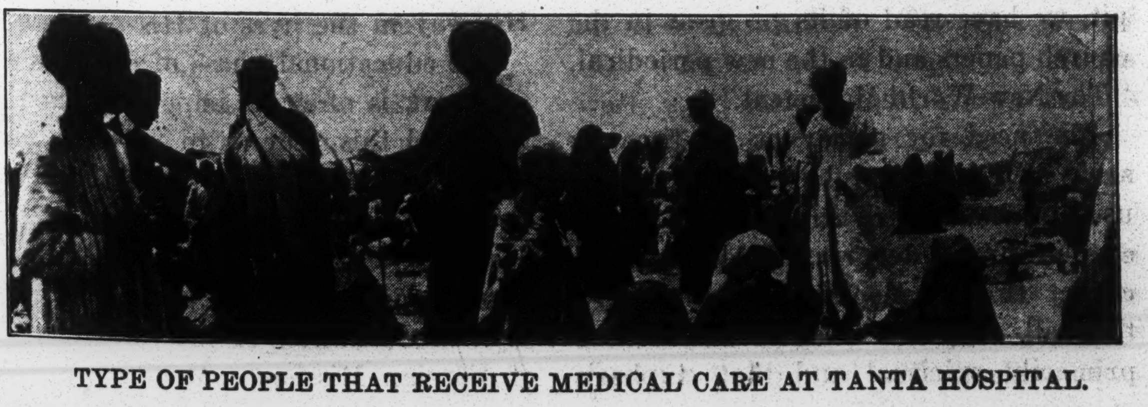
NEW MISSIONARY MOVEMENTS.

IN THE early months of the war, Alfred Casalis, a young French soldier paid the "last full measure of devotion" to his country. Shortly before his death he wrote, "This war must not be a sterile; from all these deaths there must burst forth new life for all mankind."

During the war there was much criticism of the church and of Christianity, which led men and women to examine their faith, their own hearts, to see if indeed there was just cause for criticism. All who were sincere in this self examination came out of it with a feeling of deep humiliation and a willingness to re-dedicate themselves to Christ and the church for the purpose of making possible "new life for all mankind."

This thought has taken hold of the Christian people everywhere. The terrible slaughter of men, the awful sin of the world, the changing condition of the nations of the world, the breaking down of all barriers in Oriental lands, are some of the reasons why the church has been awakened to a new sense of her obligation.

The church has come to realize as never before, that the Gospel is the one solution for the world's problems, the one remedy for her diseases. She has

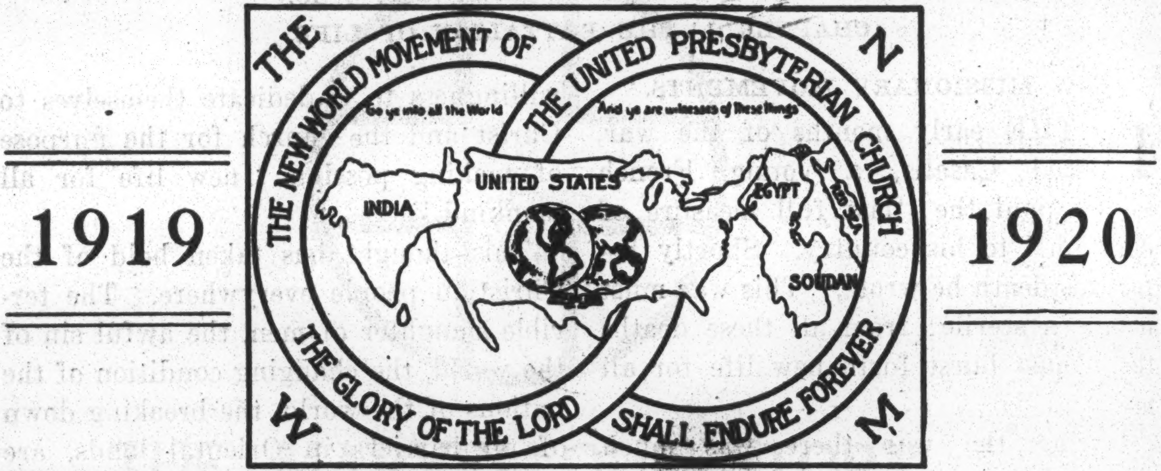


TYPE OF PEOPLE THAT RECEIVE MEDICAL CARE AT TANTA HOSPITAL.

come to realize also that the supreme work of the church is to make Christ known in all the earth.

Months before the war closed, missionary leaders became burdened with the new obligations that were soon to come upon them, when the work could go on in a normal way. With statesmanlike vision, in every denomination, plans were made for enlargement.

The Methodist church took advantage of an anniversary, to launch her great Centenary Movement. The Presbyterian New Era, the Baptist Victory, the Disciples Men and Millions and the movements of the Congregational, Lutheran and Episcopalian churches were all launched about the same time. Now our own United Presbyterian Church has started on her New World Movement. We are all familiar with this work already. We have heard of it every Sabbath, for weeks from the pulpit, we have read of its progress in the church papers and in the new periodical, "The New World Movement."



The need for money at all times is such a pressing problem that we are usually accustomed to measure the success of any enterprise in dollars and cents. It is an inspiring thing to know that all of these new movements are primarily spiritual and that emphasis is laid first on the inner life of the Christian. "Not by might, nor by power but by my Spirit said the Lord." Not card-signing, nor pledges, nor subscriptions, but surrender of life is to be the measure of success in this work.

In a recent issue of the *Missionary Review of the World*, Dr. Mott says: "The fundamental need of today is not of money nor of better organization nor of better plans; neither is it of more workers, although this might seem paramount. No, back of these unquestioned needs is the fundamental need of more Christ-like intercessors. This, if adequately supplied, will carry with it the meeting of the other claimant requirements of the day."

We can scarcely overdraw the splendor of the possibilities of our missionary enterprises at home and abroad if the church becomes fully awake to her opportunities and allows Christ to have His way in the lives of His people.

The educational phase of our missionary work is of great importance at this time and this year as in no other year we should be informed about the conditions and the progress of missionary endeavors. For the nineteenth time we begin a course of study prepared by the Central Committee of the United Study of Foreign Missions. Medical Missions will be the theme. Though we have had some study of this work in almost every book, yet it was deemed wise to specialize on this line and thus get a more comprehensive view of the whole work.

THE WORLD'S NEED OF THE MISSIONARY PHYSICIAN.

The past few years our minds have dwelt almost constantly upon suffering mankind. The thought of men—our men, lying cold, wounded unattended on a battlefield of Europe filled our days with heartaches and our nights with horrors. We read of other things, we talked of other things but ever and anon, our minds were turned back to the terrible pictures of pain.

Our hands were busy day after day, month after month, sewing, knitting, making surgical dressings, in order to save precious lives. The suffering is over—on the battle-field, but in the larger world field there is suffering unspeakable.

It is an opportune time to call the attention of Christian women to this fact. As they demobilize from Red Cross work they may fittingly remobilize for suffering humanity all over the world. "Every argument and appeal for Red Cross work, for hospitals, ambulance equipment, nurses and doctors may be strengthened a hundredfold for medical missions for women and children in view of the numbers who suffer unattended on the great battlefield of motherhood and childhood."

The general theme for mission study this year is the "Conservation of Human Life." Our text-book for Women's Missionary Societies, "A Crusade of Compassion for the Healing of the Nations," suggests that Christian women have before them a great objective and a great plan.

That the world needs a crusade of compassion is very evident. There are about one billion people in the non-Christian world today who, until the advent of the Christian physician, were utterly ignorant of any enlightened system of medicine and surgery, and unacquainted with the common laws of sanitation.

A little over one thousand medical missionaries, are scattered over the heathen world. In the large cities of the Orient there are a good many physicians from European countries. There are several hundred educated native physicians but when you add them all together you have a pitiably small number to minister to the needs of two-thirds of the human race.

These few physicians are not equally distributed, which means that vast multitudes in unoccupied areas are wholly at the mercy of the witch doctor or the sorcerer.

Any well qualified physician would be able to do great good in these neglected fields, but men and women need more than healing for their bodies, they need healing for the soul. It is for this reason the sick dying world needs the missionary physician.

Medical missions are valuable because they relieve suffering, because they stamp out epidemics, because they make the world a better place in which to live, but these do not constitute the real aim of medical missions. The true aim of this work as of all kinds of mission work is to make Christ known and to hold Him up as the only way of salvation. Any motive less than this is unworthy the disciple of Jesus Christ.

The missionary physician is needed in Egypt, where multitudes are always sick. The large cities of Egypt are fairly well supplied with foreign physicians and some native but the cities and villages from 15,000 down are almost wholly without any physician whatever.

Diseases of various kinds pass through these towns cutting off old and young. "The mourners go about the streets" and gather in the homes to wail and the next year the same epidemic or another one sweeps over the country again. Ignorance of the laws of health and sanitation, neglect and lack of care, are responsible, for the great number of blind throughout the land.

India needs the missionary physician. We think of this land under British rule and we conclude that the people must be well cared for, but Dr. Kugler tells us that fully 88,000,000 are outside the reach of medical help and more than half of these are women and children.

According to a statement made in a native paper, published in Calcutta "Even in large towns the great majority die without having been seen by any person competent to diagnose the case." In some regions fully sixty-two per cent of those who died had no medical attention whatever.

MEMORIAL HOSPITAL, SIALKOT, INDIA.
Indoor patients. Matron seated in foreground weighing out food.

As long as ignorance continues, as long as superstition prevails, as long as people hold that disease is due to the anger of the gods and goddesses, so long will cholera and plague, sweep over India carrying away thousands ever year.

All Africa needs the missionary physician. One has only to look at a picture of a horrible witch doctor to realize that Africa needs help. There are only 106 Protestant doctors and 85 Christian hospitals. These for the most part are near the coast and along the waterways. The great center is almost wholly unprovided for. In common with other animistic peoples, the Africans believe that evil spirits are the cause of sickness. The physician who shows them that insects, flies, mosquitoes and impure water are the real evil spirits, is a great benefactor to these terror-stricken people.

China needs the missionary physician, because there are so many people there —one-fourth of the human race. China has been called the "Land of Sorrows" and such it is, when famine with the attendant fevers, sweeps down a valley, or when the pneumonic plague, wipes out even whole villages.

Twice during the past ten years the plague has threatened to sweep the whole country. During the last epidemic the Minister of the Interior called to his aid all missionary physicians in North China. These men worked day after day, early and late, giving every ounce of their strength, in order to combat the devastating pestilence. The doctors received no pecuniary advantage from this work. The Government, however, recognizing their valuable service gave them "the decoration of the sixth order."

With the possible exception of Japan, every Asiatic and African country needs the missionary physician.

THE SPECIAL FIELD OF WOMEN PHYSICIANS.

For a number of years after the first missionaries went to foreign fields, no one entertained the thought of sending unmarried women as missionaries. The first brave souls went as teachers. It was not long, however, until the most conservative men realized that the door of the zenana and hareem would open only to a woman and that the woman who first entered must be one who could render a real service.

"Men physicians found themselves cut off from access to secluded native women in sickness, while the women missionaries were handicapped by ignorance of the theory and practice of medicine. * * * In answer to appeals for 'female missionaries who knew something of medical science' Mrs. Sarah G. Hale, of Philadelphia, organized in 1851 the 'Ladies' Medical Missionary Society' whose object was 'to aid the work of foreign missions by sending out young women qualified as physicians to minister to the wants of women in heathen lands.' "

At that time there were no women physicians. Then one brave woman decided to take up the study of medicine. Elizabeth Blackwell was that woman. She knocked at the door of twelve different institutions, before she was finally admitted.

Dr. Elizabeth Shattuck, was the first woman to study medicine with a view of becoming a missionary. She graduated in 1854 and asked for appointment to India but her Board refused her because she was unmarried.

In the meanwhile a Hindu gentleman, of very advanced ideas, knowing the terrible suffering of woman under the malpractice of ignorant mid-wives, was instrumental in securing a class of nine girls to study anatomy, mid-wifery and pharmacy. When this news came to America, the friends of the cause made a new attempt to send some one to help.

DR. CLARA A. SWAIN.

In 1869 Dr. Clara Swain was appointed, the first woman physician to a non-Christian land. Today there are about three hundred woman medical missionaries.

That the woman physician has a special field of service is very evident to any one who has made a study of Oriental life. The status of woman in Eastern lands is very low. The holy books of the Hindus make woman a creature of a lower order than man. While China's books are not so specific, custom has placed woman among chattels, to be handed around, by her masculine superiors. The African woman is the burden bearer of her tribe and is treated little better than the beasts of the field. Mohammedanism has degraded woman, perhaps more than any other religion. Added to the shame of plural marriage and divorce is the law of seclusion.

The women of the peasant and coolie classes in all these countries, having no particular social standing, may be treated by a male physician and thousands of them throng the clinics, but there are multitudes of the higher classes who would rather die, than have the ministrations of a man.

The women of these non-Christian lands practically all pass through the experience of motherhood. At such times they have none to help save the ignorant mid-wives. Many lives, especially of child-wives are sacrificed every year because there was no proper care in the hour of their trial. Only a woman can minister to these women at these times.

Over and over again, the woman physician has crossed the threshold of a secluded home bearing remedies for the diseased, but she has also carried with her the message of life.

The woman physician because she is a woman, can do, and does do many little unprofessional things, just because of her woman's heart. She can bathe and dress a tiny baby, she can prepare milk for the little one needing artificial feeding, she can make a cup of broth or gruel. She can render a second mile service, which wins the suffering women of the Orient to the sympathizing Saviour.

WHO'S WHO IN MEDICAL MISSIONS.

When we made out our programs months ago we did not know that Miss Belle Brain would have five pages in the *Missionary Review of the World* on this very same subject. We have space for only a few brief sketches and for a longer list of medical missionaries we would refer the readers to the October number of the *Missionary Review,* which contains not only this one valuable article, but which is a full medical missionary number, and is invaluable in the study for the coming year.*

We can barely introduce to you a few of the men and women who, as physicians are rendering Christ-like service in many dark places on the earth.

WHO ARE THE PIONEERS?

We may well begin with Dr. John Scudder, the first American medical missionary to India. Dr. Scudder's life was greatly blessed as he ministered to suffering humanity. His life was multiplied in the lives of six sons and two grandchildren, who became medical missionaries.

* * *

In China, Peter Parker, was the first missionary physician. Prejudice melted away before him and with skilful hand he ministered to tens of thousands. He blazed a trail and today 350 missionary physicians and 212 native physicians have access to homes all over China.

* * *

We cannot forget that David Livingstone made preparation to become a medical missionary expecting to spend his life in China. Though he did not carry out his original plan, he found his medical education of great value in his great life work in the Dark Continent. One of Livingstone's sayings was something like this, "God had an only Son and He sent Him as a medical missionary."

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*The October number may be obtained for 25 cents from Missionary Review of the World, 156 Fifth Ave., New York, N. Y.

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Dr. John G. Kerr was a pioneer along many lines. He not only superintended a great hospital but trained 150 Chinese students in medicine. He published thirty-two medical books in the Chinese language.

THE TWO-ROOM CLINIC AT NASSER.

We know him best because of his hospital for the insane, which he established. Until he opened this institution in Canton there never had been a place in all China where an insane person could be treated.

This sanitarium has now 360 patients with buildings, current expenses, improvements, all provided by the Chinese. The only foreign help received is the salary of the Superintendent.

We come now to the era of the woman physician and shall mention only women's work. The first woman physician to the Orient was Dr. Clara Swain. Just fifty years ago she sailed for India. Within five years she opened the first hospital for women in a non-Christian land. Dr. Swain made possible the splendid medical work for women all over the world. Through her, prejudice was removed, and many other women physicians have been sent not only to India but to all parts of the world.

* * *

Dr. Mary Eddy has the distinction of being the first woman to practice medicine and surgery in the Turkish Empire. It was not without difficulty that she secured her permit in that conservative land.

* * *

Dr. Eddy has given many years of splendid service to Syria, the land of her birth. Her coming is greeted with joy by the humble villagers, as she travels from place to place. Her most noted work perhaps is her sanitarium for tuberculosis, the first of its kind in that whole region.

* * *

Dr. Martha Sheldon because of her knowledge of medicine and her skilful treatment of cataract was the means of opening the door to the Gospel message in the land of Thibet. She was a tireless, self-sacrificing laborer, living out of touch with the world, but content to serve in a remote corner of the earth.

* * *

WHO ARE HAVING PLACES OF LEADERSHIP AMONG WOMEN MEDICAL MISSIONARIES TODAY?

No one could make a distinction in the work which is being done by all these splendid women. All are engaged in the same self-sacrificing Christ-like service. But the ones who are training native physicians seem to have an enviable place of leadership. They are multiplying workers, which makes their work very important. For after all, eventually the work in all non-Christian lands must be done by the native people themselves.

Dr. Edith Brown is the founder and Principal of the Woman's Medical College in Ludhiana, Punjab, North India. Besides her work as instructor in the college Dr. Brown has an outside practice which in 1915-16 brought in fees to the amount of $5,500, all of which was turned into the treasury of the school.

* * *

Dr. Ida Scudder, granddaughter of the first medical missionary to India, who has given several years service, has been appointed Principal of the Interdenominational Women's Medical College of South India.

* * *

Dr. Mary Fulton who has been in China thirty-four years is at the head of the Hackett Medical School, the Turner Training School for Nurses, and the David Gregg Hospital, in Canton. She has done a large and valuable work in translating many medical books into the Chinese language.

* * *

Dr. Anna Gloss had dreamed for years of a medical school for women in Peking. After many years her dream was realized and a beginning has been made. Three girls graduated last year and were immediately employed in three different hospitals. Associated with Dr. Gloss are Dr. Leonard, the dean of the school and several other professors.

* * *

DR. HU KING ENG.

WHO ARE THE NATIVE WOMEN PHYSICIANS?

There are comparatively few of these yet and their names have become very familiar to us. Dr. Ida Kahn, Mary Stone, Li Bi Cu, Hu King Eng of China. Dr. Esther Kim Pak of Korea, Dr. Karmarkar of India, Dr. Bose of India, who was recently awarded the Kaiser-el-Hind medal for her fine service for her country women. There are many more less known, but just as efficient and faithful in their work.

WHO ARE OUR UNITED PRESBYTERIAN MEDICAL MISSIONARIES?

We can but call the roll of these men and women. Some of them have borne the heat and burden of the day for many long years, some have given but a few years to the service, others are just learning the language and still others are on the way to the field.

There are Doctors Henry, Finley, Pollock, Grant, Moore and McClanahan, in Egypt. Doctors White, Brown, Simpson, and Miss Jongewaard in India. Drs. Lambie, Wilkerson, Gilmor in the Sudan. The new recruits, Doctors Martin, Maxwell, Whitcom and Jongewaard and Bell.

A noble band! "Who follows in their train?"

THE DEPUTATION.

By Lucy W. Peabody, Beverly, Mass.

Beverly, Mass., Sept. 18, 1919.

To the Editor.

Dear Friend:—

We are sending you the report of the Deputation for publication in your Magazine. If it seems desirable use it also in the general missionary periodicals of your church, and in leading secular papers in your District. It should have wide publicity as it calls attention in a new way to our Foreign Missionary work and our Federation.

Sincerely yours,

LUCY W. PEABODY.

Sub-committee of Federation on Deputation: Mrs. Henry W. Peabody, Chairman; Mrs. Frank Gaylord Cook, Mrs. E. C. Cronk.

THE DEPUTATION.

THE Federation of Woman's Boards of Foreign Missions of North America has enlisted a remarkable group of women who are going this fall to the Far East to study certain institutions, types of work and problems in administration. A committee was appointed in May by the Executive Committee of the Federation to secure the aid of experts along various lines. The results have been most gratifying. In addition to several Board secretaries and missionaries of experience selected by the Committee, President Pendleton of Wellesley College; Miss Conant, principal of Walnut Hill School; President Thomas of Bryn Mawr; Dr. Gertrude A. Walker, Dr. Marion E. Manter, Miss Ella F. Martien, and Miss Bertha Harlan have consented to serve and will sail early in November. When women of this type will take leave of absence from very important duties here and go at their own charges to study our Foreign Missionary problems it emphasizes the growing sense of the dignity and importance of the Woman's Foreign Missionary enterprise. The rapid development of higher education for Oriental women indicated by the opening of three women's colleges since 1914 in Madras, India; Nanking, China, and Tokyo, Japan, marks an epoch.

These colleges are all under interdenominational support and control. Madras holds an international relation as well. In this college twelve Boards unite, six in Great Britain, one in Canada, and five in the United States. It is suitable then that these women specialists of varying communions, invited because of their rare ability and experience, should go out and bring back to us a report with recommendations.

President Thomas of Bryn Mawr, is making a tour of Egypt and India, and has consented to serve on the Commission there and report the Woman's College in Cairo and the colleges for women in Madras and Lucknow. It is hoped that she may also find time to inspect the medical schools in Vellore and Ludhiana as they are to be so largely dependent for their students on graduates from our women's colleges.

Dr. D. J. Fleming now in India has been asked to serve on the Educational Commission, and Dr. Walker and Dr. Manter will give special attention to the medical situation.

Two groups have already sailed: Miss Mabel Howell, with Dr. Love, of the Methodist Episcopal Church, South, Mrs. Edgar Geil and Mrs. William Schell, of the Presbyterian Board, sailed in the summer. Miss Helen Calder of the Woman's Board of Missions, Congregational, Miss Nellie G. Prescott of the Woman's American Baptist Foreign Mission Society, Miss Josephine Ramsay and Dr. Josephine Lawney.

These groups will all spend some time in Japan and as many as possible will return to Japan the last of January for a conference. Dr. Walker, Dr. Manter and Miss Calder will go on to India and Egypt. The Young Women's Christian Association will be represented by one of its National Secretaries, Miss Henrietta Roellofs. Mr. Robert Woods of South End House will also serve on the Social Service Commission.

The deputation is divided into groups which will take up the following study:

Primary and Secondary Education for Girls, Miss Charlotte Conant, Chairman.

Collegiate Education, President Pendleton, Chairman.

Religious Education and Evangelism, Miss Helen Calder, Chairman.

Social Service, Miss Henrietta Roellofs, Chairman.

Christian Literature, Mrs. Edgar Geil, Chairman.

Medical Work for Women in China and India, Dr. Gertrude Walker, Chairman.

Problems in Administration, Miss Nellie G. Prescott, Chairman.

Miss Prescott, Miss Martien and Miss Ramsay will later visit the Philippines in the interests of dormitory plans for girls.

The groups will meet in Shanghai immediately after Christmas and spend two weeks with a body of missionaries selected on the field for their special fitness and experience. Some of the Boards which have not sent out members have assigned certain well qualified women on the field. Miss Charlotte DeForest of Kobe College, Japan, is named by the Congregational Board of the Interior; Miss Ida Belle Lewis of the Methodist Episcopal Church who wrote her thesis on the Education of Chinese Girls for her M. A. degree at Columbia; Miss Margaret Frame, who has specialized on Primary education; Miss Vantrin of the Christian Board; Miss Fullerton of the Protestant Episcopal Church; Mrs. Murray Frame of Pekin College, and others.

The Federation is indebted to Mr. Lobenstine, secretary of the China Continuation Committee, who will set up this conference in Shanghai, to the Continuation Committees on the field, to the Interchurch Committees on Survey and Deputation, who are co-operating with the Federation, and the Committee of

Reference and Counsel, who heartily endorse it.

As these groups of women go out as our representatives our hearts go with them. We are thrilled at the possibilities which are sure to develop through their first hand study and reports. Let us follow them with our prayers. They are truly a commission of good-will to these other nations in this new day of internationalism. Other deputations have gone, men and women who have studied their denominational interests, but this is the first of its kind, an interdenominational group of women. May God speed them.

WHO'S WHO IN THE DEPUTATION.

Dr. Gertrude A. Walker, a well known specialist in diseases of the eye, a graduate of Smith College, and the Woman's Medical College, chairman of the campaigns for the Woman's Medical College, Philadelphia, Pa.

Dr. Marion E. Manter, a graduate of Bates College and Woman's Medical College, resident at Bellevue Hospital and head of department.

Dr. Josephine Lawney, a graduate of Woman's Medical College, physician at Pittsburgh Tuberculosis Hospital. She will remain in China.

President Pendleton, of Wellesley College.

Miss Charlotte Conant, Principal of Walnut Hill School for girls, Natick, Mass., and Trustee of Wellesley College.

Miss Ella F. Martien, Dean of Stetson University, DeLand, Florida, will study dormitory systems for girls and will remain in the Philippines.

Miss Mabel Howell, secretary of Southern Methodist Board, Professor of Sociology for seven years in a Woman's College.

Miss Helen Calder, graduate of Mount Holyoke College, and secretary of the Christian Association, secretary of Woman's Board of Missions, Congregational.

Miss Nellie G. Prescott, graduate of Wellesley College, head of Science Department, High School, Rochester, N. Y., later secretary Woman's American Baptist Foreign Mission Society.

Mr. Robert A. Woods, head of South End House, Boston.

Miss Henrietta Roellofs, National Secretary of the Young Women's Christian Association, especially chosen for her experience in lines of social service.

Mrs. Edgar Geil, member of Philadelphia Board of Presbyterian Church.

Mrs. William Schell, graduate of Smith College, member of the New York Board, Presbyterian.

Miss Bertha Harlan, secretary of Northfield Girls' Conference.

Miss Josephine Ramsay, graduate of Smith College, secretary for Young Women's Christian Association, will assist the Social Service group, and study possibilities of community music.

The route will be from Pacific ports to Yokohama, through Japan to Pekin, Tsinanfu, Shantung, (if conditions permit), to Hankow, Kuikiang, Nanking, Shanghai. A part of the group will return to Japan via the Philippines and the others will go on to India.

Please make this a prayer list, remembering the deputation as a group and individually, asking that no harm may befall them, that they may be blessed in their own spirits and that they be guided in all their deliberations and reports to the furtherance of the Kingdom of God.

CHRISTIAN AMERICANIZATION.

A Task for the Churches.

By Mrs. Haidee Ewing Rankin, Minden, Nebraska.

CHAPTER 1—THE PRESENT ISSUE.

OUR TEXT this year is Christian Americanization and its author, Dr. Charles A. Brooks. It creates confidence to know "Who's Who," or, to know something of the author and his fitness for writing on such a timely theme. Dr. Brooks is the Secretary of the city and foreign-speaking work of the Baptist Home Missionary Society. His extended education, his experience of years as a pastor, his notable work in extending and developing the foreign-speaking work of his society in Cleveland, his extended tour through Europe studying the "back ground" of our immigrant life—all give him a breadth of knowledge, which added to his "clear vision and deep sympathy" establish him as the man for the task of setting forth such an important and vital subject as that presented in our text.

Dr. Brooks defines Americanization as the "Achievement of national unity for world service on the plane of our highest ideals."

The book is a plea "For the Christian and universal point of view" rather than the "international" view which has been ours so largely for the last four years. The universal point of view will make it plain that "America has a missionary destiny."

The purpose of the author is "To think of all races * * * as children of God and to recognize the obligation of the stronger to serve the weaker * * * to see our generation against the background of history and to see all history in the light of the unfolding purpose of God to establish His Kingdom in the world * * * to see our naticnl task as world service, in the interest of world unity, under the sway of the principles and ideals of the Kingdom of God."

May such a plea and such a purpose inspire us to be better Christian Americans and so better world citizens of the Kingdom!

The story is told of a group of little French children who were gazing at the flags of the allies and admiring their beauty and speaking of the merits of the soldiers each flag represented. Time and again they turned to the Stars and Stripes, the last flag added to the group; they were fascinated with the brave stripes and the glory of the stars in their field of blue; but beautiful as the flag was, their loyal hearts could not yield to it the place of their beloved Tricolor. But what special honor could they show the beautiful flag, was the perplexing problem. One little maid of France, looking into the smiling face of a khaki clad boy standing by, offered the happy solution: "O' I know. Let's call it the 'Friendly Flag.'" The little French

"OLD GLORY"

girl caught the gleam and the spirit of Old Glory since its creation by Betsy Ross; for, from the very beginning of our nation, the "Friendly Flag," knowing the heart and mind hunger of the old world and knowing of her own broad domains and the blessings of true liberty, has waved a welcome to the down pressed and down hearted of all nations and has both sheltered and shielded them under her folds. Such has been her invitation that for a time the millions entered through her gates at the rate of two a minute, night and day, year in and year out.

"Here are hundreds of Slavs who never knew aught but the yoke of the Czar or other potentate, whose minds have been enthralled by a galling autocracy, and whose closed eyes have never been permitted to see their own downtrodden strength. * * * Here are some Italians from shores where classic art is stored and the air is soft and full of melody; yet they were left uncouth, rough and unhewn. * * * Melancholy Jews whose feet never knew a safe abiding place, are here" and to these should be added "the dominant Magyar, the daring Greek, the awakening Chinaman, the meteoric Japanese." (Steiner).

The spirit of adventure brought some; the Jew escaping from the Russian pogrom on Easter morning seeks America as his Land of Refuge; Protestants, Catholics, Armenian and Syrian flee from persecution; some seek political freedom, others justice; the Slavs escape the Magyar and German powers; the Poles and Lithuanians flee from the German and Russian; escape from military life sends many; famine, labor troubles and distresses bring still others. But the coming of multitudes is voiced by the Italian cobbler who, while putting a heel on a shoe, heard the mention of "Naples." With a brightening face he asked, "You see my country—my Italy? Then you know the beauty, the art every where—for the poorest?" To the question, "Will you then go back?" the reply came, "No-o. My children, for them—America. My boy he go to school, read, write, be man. My boy—he no putta heel on shoe."

"Peaceably and quietly they come, so quietly that most of us do not know of their presence. As peaceably and as quietly they distribute themselves in those sections and districts where they have learned from those of their own kind who preceded them that they can receive food, clothing and shelter in return for their labor, and where they hope that in the course of time they may acquire those worldly goods which will assure them a certain measure of comfort, political liberty and freedom of conscience and happiness. They come as the product of European history; they come also as vital factors in the history of the future of America."

Well spoke David, the musician, the Russian Jew to Vera, the Russian Christian when he said, "What is the glory of Rome or of Jerusalem where all nations and races come to worship and look *back* compared with the glory of America where all races and nations come to labor and look *forward!*"

We Americans have been almost prodigal with our invitation but have we exercised our privilege and obligation as host to our guests, or, as parents to our new sons and daughters?

Is America Americanized? Are her foreign born citizens Americanized? Are her children of foreign born parentage Americanized? Are we native Americans Americanized? Have we attained national unity?

The question of national unity is as

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Immigrants Changing Foreign Money Into American Currency.

old as our nation for twenty years after Hudson discovered Manhattan fourteen languages were spoken in her streets. Today twenty-nine languages are spoken in a single school in that same city. The problem exists the same but in a more complex form. One person out of every ten in our land is a negro; one out of every seven is foreign born; one out of every three either foreign born or of foreign born parents. The draft revealed the fact to us that about one-sixth of our men in the army could neither read nor write English, the language of their country, the country for which they were preparing to make the "supreme sacrifice." These "boys" represented families and communities. The war did not create this issue but it emphasized it so that we are compelled to "sit up and take notice." Have these Americans been Americanized? Not if what Prof. Commons says is true that, "To be a great nation need not be of one blood, it must be of one mind. * * * If we think together we can act together, and the common organ of thought and action is common language."

Why are these multitudes not Americanized? Why is not our national unity more perfect? Does the reason lie with them or with America? War has passed; peace has come but the issue of Americanization is still with us and possibly more difficult of achievement than ever.

Dr. Brooks says, "Americanization is not the concern of any particular race. It is concerned with foreignism, of whatever racial stock or quarter. Americanization does not involve hatred or contempt of other nations. No man who truly loves his country will despise or hate the country of his fellow man. Americanization is not equivalent to nativism. Nativism is a primitive instinct, unworthy of modern civilization. * * * Of all people in the world Americans should be freest from this selfish spirit. Americanization is not a mechanical process. One does not automatically become American by becoming naturalized, learning the language, wearing American-made clothing, or imitating American fashions and customs. Americanization is a spiritual process" and two things are necessary to achieve it, time and education. That it takes time is evidenced in our own history. Democracy was established as a government among the nations of the world and marked the birth of our nation over two centuries ago. It was established through the "supreme sacrifice" of our forefathers in defence of the principle that "all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these rights are Life, Liberty, and the pursuit of Happiness. That to secure these rights, Governments are instituted among men, deriving their just powers from the consent of the governed." This principle maintained at so great a price did not afford national unity at once. It was years before the Constitution was ratified by the thirteen colonies, little Rhoda refusing to ratify until Congress proposed to treat her as a foreign nation. Our second century as a nation saw another step taken and maintained toward national unity. Civil war, the saddest and most terrible of all war, was necessarily resorted to, in order to maintain the pre-eminence of the federal authority rather than that of the state. The third century was scarcely half gone when our national unity was put to the most severe test it had yet experienced—the world war, the war for humanity, to make the world safe for Democracy. The confidence that President Wilson had that the "foreigner" would place "America First" in this crisis was justified. The President said the "foreign born citizens believed in America and their belief made them better citizens than some people born in America."

While we have seen our national unity cemented more firmly through the war than the world or even we ourselves thought possible, yet the testing time revealed to us so much un-Americanism that the achievement of national unity is made even more difficult than before the war.

What are some of the evidences of un-Americanism?

Our government was founded upon the principle that all men are created equal. Do we live up to that heritage? If so, why these days of unrest and upheaval, especially in industrial and racial lines? If so, what makes the alien sing:

"I have given my manhood to serve you,
I have given my gladness and youth;
You have used me, and spent me, and crushed me,
And thrown me aside without ruth;
You have shut my eyes off from the sun light,
My lungs from the untainted air,
You have housed me in horrible places
Surrounded by squalor and care.

I have built you the world in its beauty
I have brought you the glory and spoil;
You have blighted my sons and my daughters
You have scourged me again to my toil;
Yet I suffer it all in my patience,
For somehow I dimly have known
That some day the Worker will conquer
In a world that is meant for His own!"

Is it not un-American that we think:

"* * * they're nothing worth;
That Bohemians, Slovaks, Croatians,
And men of all Slavic nations
Are 'polacks'—and 'scum 'o the earth?' "

If we are all Americanized, how can a whole race be judged and condemned for the guilt of one? It is thus that pogroms in Russia come to pass, that the injustice of the Japanese takes place, that race riots occur in the North and South. And what of our press?

"How shall I speak of thee or thy power address
Thou god of our idolatry, the Press?
By thee, religion, liberty, laws
Exert their influence, and advance their cause.
By thee worse plagues than Pharaoh's land befell
Diffused, make earth the vestibule of hell;
Thou fountain at which drink the good and wise;
Thou ever bubbling spring of endless lies;
Like Eden's dread probationary tree,
Knowledge of good and evil is from thee."
—Cowper.

The power of the press for good or evil is no less in America than in Russia where it incites pogroms, or in Germany where for a generation it prepared the Germans for the world war. The press is frankly accredited by Major General Wood with being in large measure responsible for the lawlessness in Omaha. Government investigation of the Gary strike revealed the fact that Bolshevik doctrines had been spread broadcast through the press, "red" literature was discovered in quantities, and one leader was the author of a book teaching sabotage. The very existence of such a press is evidence that there is an un-American spirit that is nourished by it.

Is the spirit of the American home losing its Americanism, respect for law, when on a Sabbath afternoon High School students to a very marked degree made up the Omaha mob which put to death a negro, an untried, though possibly a guilty citizen, and attempted to take the life of the mayor pleading for sanity and law?

What of our schools? Prof. Steiner, one of our best authorities on the immigrant says, "My fear is strongest when I look into the schools and when I face our youth which comes out of them, inefficient, but above all undisciplined. They do not lack physical courage, nor yet devotion to the country, in a sort of abstract way; they do lack the *submission to intelligent authority.*"

One of our leading newspapers recently suggested that what America needs more than universal military training for her youth is conscription of parents for an officers' training camp where they may learn how to maintain discipline in their homes.

Are the morals of our nation becoming un-Americanized?

Is it not evidence of un-Americanism that Mrs. Theodore Cory (Winfred Graham) Europe's best authority on Mormonism, participates in the third World's Christian Citizenship Conference with the message that "This very minute the church elders have ready 1,200 girls ready for shipment to Utah?"

"PART OF 'EM'S HISN, ANOTHER PART OF 'EM'S MINE AND ONE OF 'EM'S OURN"

America has imported through Ellis Island and similar places raw material from all the nations. Some of th raw material of human life is passed through the American picking machine, carder, spinning-frame, and the loom the design of freedom and purpose appears in the finished fabric. In this achievement the publ school and the churches have worked hand in hand.

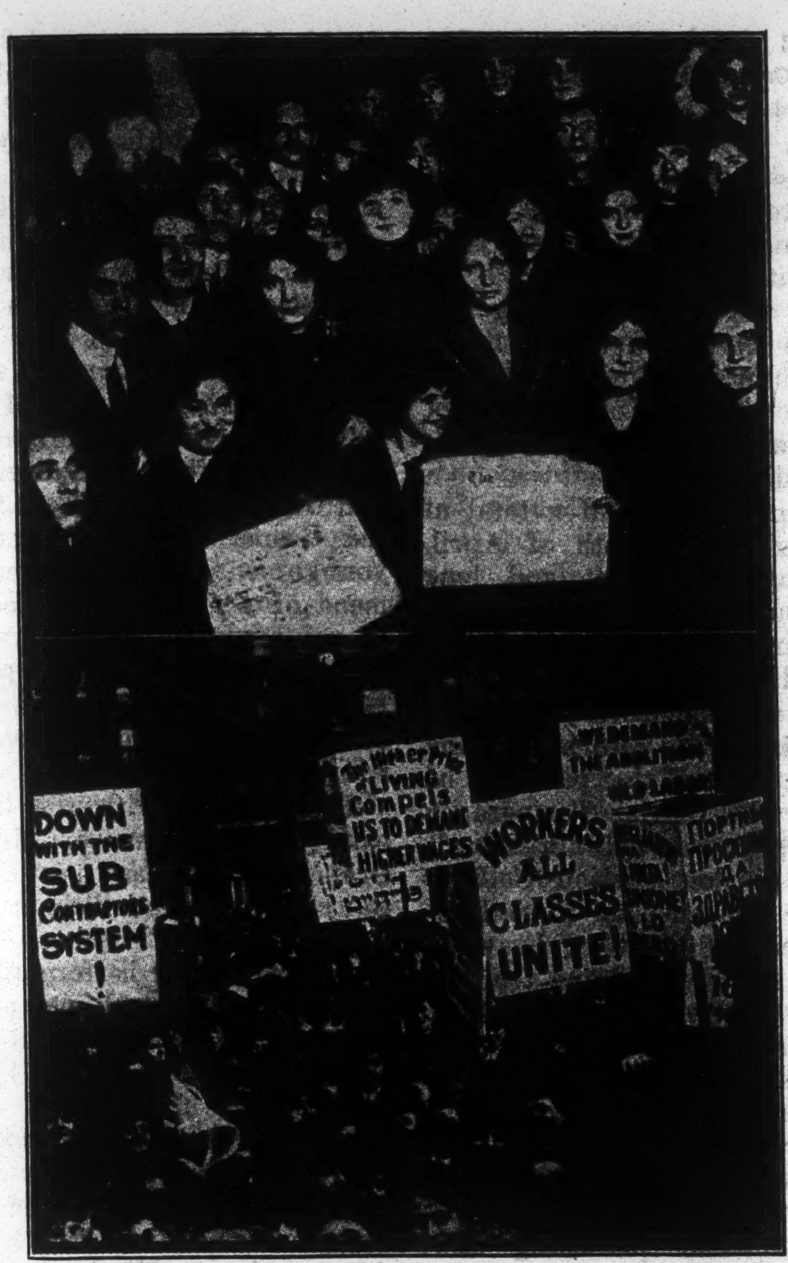
Some of the unpromising imports are diamonds in the rough. They are uneven and require much cuttin and polishing by skilful hands on the stones of education and religion. But when this is done they flas forth the hidden light and find their proper setting in the social and industrial orders. Other imports are plastic and weak that they need to be mixed with faith and love before they can be safely set in the pe manent forms of American Christian life. All of this new human material in the finished state as litt resembles its first condition as the bronze statue reminds one of the ores from which it was made.

America's greatest exports are not her grain and manufactures, but her finished spiritual products—men an women transformed by education and freedom, and transfigured by the Gospel of Christ. These redeeme souls will carry America's business methods, liberty, equality, fraternity, neighborliness, community spiri initiative, brotherhood, evangelistic methods, and the passion for Christian service into all the nations of th world. East, west, north and south, American men and women trained by the Christian churches will b scattered as the living seed of the Kingdom of God, and as residents, merchants, travelers, and missionari will give the world their best.

—Missionary Review, 1919, page 877.

EXCLUDED IMMIGRANTS ABOUT TO BE DEPORTED FROM ELLIS ISLAND.

These men and women have come from Europe without any visible means of support; they have come from wrong motives. This picture shows what must occur from close censor, namely, that hundreds are unfit to be admitted to our shores. They are, many of them, candidates for the county poor-house, some are exiled thieves and murderers. They, without any religions experience in their own country bring no convictions for good with them and for the future of America. Many that come should be deported without delay.


DOWN WITH THE SUB CONTRACTORS SYSTEM !
The Higher Cost of Living Compels Us to Demand Higher Wages
WORKERS ALL CLASSES UNITE!

Photograph by Underwood & Underwood, N. Y.

THE WORKERS.

Striking Jewish and Italian Garment Workers, New York. Socialist Newspapers are Displayed in the Upper Picture.

What about the American Tobacco Trust that, not satisfied with the billions on billions of cigarettes sold in our own country, has set its latest goal at "a cigarette in the mouth of every man, woman and child in China?"

It does not signify pessimism but rather courage to look conditions in the face and learn and feel the real need of the New World Movement.

"His Kingdom is to come to earth by intensive conquest, by the power of love, mighty to save the whole life, a transforming leaven able to reach the heart of society as well as of man, to capture its motives and its motor powers."

With a Christianized Americanization we will achieve national unity for world service on the plane of our highest ideals.

America for Christ!

TEMPERANCE MOVEMENT IN INDIA.

By Mary J. Campbell, Pathankot, India.

(Concluded from November Issue).

The Rakha girls' school, with 140 pupils and the two meetings with them, brought joy to my heart. The Rakha church building was built several years before the Mutiny.

In Kasgarj the energetic young missionaries were more than willing to try their new key for unlocking hearts that have so long withstood our pleadings. I call the "temperance way" the "love touch" on Indian heart.

February and March had a total of sixty meetings. The month of April, notwithstanding great heat and long journeys, brought forty-six meetings, each one seemingly more important than the one preceding it.

April first was spent in Delhi, the capital of India, on my return from the Punjab where I had the pleasure of presiding over the Punjab Temperance Federation, which was held in Rawalpindi in the Gordon Mission College. The conference continued for three days. The best men of that wide-awake northern city are alive on the temperance question. Twenty-eight important resolutions were passed. If only one-half of them should be acted upon by the government a new day for India would be ushered in.

The first evening four hours were spent in going through the streets of the city and cantonment preaching and temperance singing. Literally thousands were reached by the temperance leaders. Many touching incidents occurred and the love shown the White-Ribbon missionary brought tears to her eyes. After the evening's work was over and I was back in my room again, I removed thirteen garlands from my neck placed there by enthusiastic supporters of our cause, who came out from offices and shops to show their gratitude in this sweet Oriental way.

In Delhi I had the privilege of visiting two of my old girls in the Lady Hardinge Medical College and two in Queen Mary's School.

Notwithstanding the sad events in Delhi of March 30th and 31st, I felt no fear and traveled up and down the city in safety. In the night of the second I had to stay at the railway station. It was heavily guarded. At least twenty stalwart Pathans stood on duty in front of the ladies' waiting room. An equal number of British soldiers were on guard on the same platform, but a little farther down.

The Lucknow campaign started April 4th and closed the night of the 13th.

The colleges for men and women, the high schools for boys and girls, churches and Good Templars all opened to me for the Gospel temperance message. The young men in the commercial department of the Christian College took a deep interest in the cause and all, with one exception, signed the pledge.

The College promised to start an active campaign for temperance after it re-opens in July.

The meeting with the boys' prayer band in the home of Mr. and Mrs. Branch and the last meeting in Ganesh Ganj in a Mission hall in the city, where forty-two non-Christian signed the pledge, will never be forgotten. Neither will the moonlight dinner at Dil Kusha with the Isabella Thoburn staff where Miss Flora Robinson was the center of attraction.

I wish I had space to tell of all the good things that came my way in Lucknow, of the reception by the W. C. T. U. in the home of Mrs. Dressler, also of the one given by the Hindustani church people on the lawn in front of the Deaconess' Home.

For all the dear friends and their splendid help I do thank the Lord. Best of all is the help received from those who remember to pray for me.

Roorkee, a whole night's journey from Lucknow, came next. How refreshing were the cool morning breezes and how restful the green lawns after the heat and dust and glare of less fortunately located places. I seemed to be breathing Pathankot air again.

Four meetings had been arranged by Mrs. Robertson, our earnest Provincial Secretary. An organization for men was formed in a most enthusiastic meeting which was held in a Municipal Hall. My heart was sadly touched over the condition of one of the town officials through drink. In a conversation with him he said that he had learned to drink when a child of five; his father used to give it to him and to his little brother. Very pathetically he said, "My son will not have to accuse me of having given him drink."

He asked me if I did not know of an American remedy which would help him. Poor man, nothing but the power of the blood of the Lamb can cure him.

Mrs. Robertson and I visited a liquor shop one morning. Roorkee, a town of ten thousand people, has two shops. The revenue from the two amounts to 27,000 rupees per annum.

We found everything very quiet and orderly in the shop. The bartender was seated tailor fashion on the bar. His bottles of spirits were near at hand. He answered all our questions politely and candidly.

The first customer to arrive after our entry was an elderly man of the leather trade, a shoemaker. He was tall, stooped, and had bleary eyes and trembling hands. He placed twelve annas—a quarter—on the earthen counter and handed the barkeeper a dirty quart bottle. In return he received a little over a pint of the evil smelling stuff. Holding it up before us, he said, "See how times have changed! Once I would have paid only four annas for this amount. Why has the Government put up the price?"

Mrs. Robertson replied that the price was being increased in order that the consumption might be decreased. "I don't know how it is with others," the old toper replied, "but as for me if I can possibly get a drink, I'll deny myself both food and clothing in order to secure it, no matter what the price may be."

"Would you be willing to sign a petition asking the Government to close the liquor shops in Roorkee?" I asked.

"With a slight hesitation he answered, "Yes, I would. If temptation was removed I would be obliged to stop drinking. Yes, I'll gladly sign such a petition." Then he added very earnestly, "If the Government will do this thing I'll give Rs. 5 monthly myself to make up the loss of revenue."

An old woman came next and placing one piece on the bar said, "Pour out in the name of Kali." A few drops were measured out in a thimble-like cup and poured out by the bartender as desired.

Oh, that all the liquors made might be poured out as libations to the gods and goddesses instead of being used by men and women!

And so they come up to the bar, a great company of drinking men and women, the very poor of India, until the yearly revenue is nearly £ 9,000,000 per annum.

A few hours' stop in Moradabad brought me into touch with the methodist missionaries. Mrs. Titus, the mistress of the manse, was one of our United Presbyterian girls from Ohio. She is a worker of whom our Church may well be proud. Side by side with her husband she works in a district that has 27,000 Christians in it. Notwithstanding her many labors she is an ardent W. C. T. U. worker and believes it has a very important place in our great field of India. She had gathered in a delightful company of Europeans and Indians to meet me and it was decided by them unanimously to ask me to come back in October for a five days' campaign.

Cawnpore and Miss Beach came next on April 19th. From the evening of my arrival until the evening of the 24th, in that famous city, a busy time followed. Eleven meetings were held. Miss Beach said that at least 1300 people heard the Gospel temperance message. Six boys' and four girls' schools were reached. Some of the head masters promised to organize societies. Rev. Wilkie of the M. E. Mission took a deep interest in the work done in the boys' schools, while Mr. Wiser, who was loaned by the Presbyterian Mission to the Woolen Mills Company of Cawnpore, has a vision of how temperance can be a great asset in reaching thousands of workers in the

Mills. I was asked to address a Sabbath evening meeting among the mill hands. When I arrived I found Mr. Wiser seated in the midst of a large gathering, playing the violin, which was being fully appreciated by the music-loving people.

They gave good heed to the message and when asked if they would sign the pledge so many pressed forward that in a very short time two pledge books were filled. A Mohammedan doctor was the first to take the step. He was followed by the Hindu foreman.

Some very precious memories will long cling to the name Cawnpore.

Two dozen little European girls waited at the door until they had an opportunity to come forward to sign the pledge after my talk in the Girls' High School. As I looked into their sweet faces the thought came, "A Frances Willard for India may be standing in this group."

The strong, uplifted arms of hundreds of boys indicated that they would help to save India from drink.

The enthusiasm shown by some of the leading men of the city when a man's society was reorganized in Christ Church College Hill was very encouraging. A Deputy Collector was chosen president. Personal work began that very evening in the new organization. The next day a Presbyterian missionary came in and said to us, "I've gained a new member. Our health officer of the city has promised to join us."

The purdah party in the reception room of the high school was attended by about two dozen of the Indian ladies, the elite of the city.

Fathpur — Full of Victory — was visited a second time. It was by the express wish of the Collector that this visit was made. He had said that if I would come back he would ask all the leading men of the town and district to meet me. True to his word this was carried out and a fine audience greeted me in the Municipal Hall. At the close of my talk the Collector made an effective speech in favor of total abstinence for India. It does encourage one to find men of his position ringing so true to the principles of total abstinence.

The fellowship in prayer with our Canadian sisters, Miss Todd and Dr. Mackenzie, greatly refreshed me. Best of all, I know the lovers of Jesus in that town as well as in many others are upholding me daily in prayer.

On Monday, the 28th, I left for Kasganj. It was a hot, wearisome journey of nearly twelve hours. The longer portion of the journey took me over one of the well-appointed railway systems and our train was well guarded by soldiers. But the latter end of the journey had to be made over a poorly equipped branch railway. I had a three hours' wait at a small junction all alone with no guard of soldiers, but I can testify that my heart was free from all fea and I was kept in safety. A small boy of thirteen or fourteen appointed himself my watchman at the junction. He sat bravely for a half hour or so by my side, then fell over asleep. Later when my coolies came to announce that my train had arrived, I left him fast asleep. I am sure his disappointment on waking would be great for no bakhshish came into his hands.

I arrived at Kasganj about two a. m. I found my way over to the Mission house. A cot had been placed out on the verandah for me. I quickly spread my own bedding on it and had two or three hours' sleep before beginning a new day's work. This was my second visit to Kasganj. The object of it was to organize a Men's Union. This was accomplished through the efforts of two young Presbyterian missionaries, Mr. Ogden and Mr. Robinson. Mr. Robinson is a graduate of Monmouth College. They recognized this as one effective way of getting into touch with the leading men of the town.

Three men's unions were formed during the month. Everywhere the stand taken by America for prohibition has been greatly praised. One said of America, "She is the Angel Nation among the nations of the world." Shall we live up to this beautiful tribute?

Pray on every remembrance of me.

FOREIGN CORRESPONDENCE

EGYPT.

Minnehaha Finney, Editor, Tanta, Egypt.

THE DAY OF OPPORTUNITY.

Dear Folks:—

This letter is written especially to urge those of you who are planning to come to Egypt sometime and who are prepared to come to do so now. There is great need for haste that you may be getting your Arabic to help hold the work in hand and to keep those on the field from breaking down before other help comes.

There was a strange contrast in the last Association meeting between trying to spread present forces over the field and then turning to plan as was requested by "407" Movement, for the men and money there should be. Again and again came the thought, "There is nothing too hard for Thee." It would indeed seem very useless did not God's challenge ring out as of old, "I am the Lord God. Is there anything too hard for me?"

Please read with thought and prayer these few notes from a field survey and let them rest on your heart as they do constantly on ours.

"In the Fayoum practically nothing is being done for girls outside of Medina. If we had eighteen or twenty Bible women and a lady missionary over them they could do wonders."

"Beni Suef district is two hundred miles long, contains 1,559 square miles and has a population of 1,779,000; one-eighth of the people of Egypt. We should have thirty missionaries here at once instead of two."

"The Girls' School has only four rooms, one with always two and sometimes three classes at once and one of these, the primary class of sixty."

"Assiut district is only seventy per cent Moslem and one and one-half per cent Protestant. It has the largest Protestant community and one-third of the Protestant schools here are run without your money but ask your help. One-tenth of accessions to the Egyptian church come from the College and the P. M. I. The College needs men for business, biology, mathematics, history, physical welfare, library, agriculture, etc."

"The P. M. I., the Girls' Boarding School, needs missionaries for normal training, matron, domestic science, nursing, sewing and piano. Why shouldn't we offer some really attractive music that might be used instead of the questionable native music so often used for weddings and other occasions when the people feel they must have joy."

"The Khayatt School, supported by a prominent Egyptian family who ask us only for its supervision, needs a kindergarten and an industrial missionary. There are three little schools in town (feeders) that should be cared for and multiplied. The Hospital needs a lady for follow up work. The congregation needs one to help with volunteer work. Pioneer work calls for more."

"Luxor district is 312 miles long with a population of almost two million. There are 43,000 Arabs and three languages: Arabic, Berher and Bisherine. Edfu to Assuan used to have a number of German missionaries and now they have gone and we have only two men and two women in it all. Between Luxor and Assuan there is only one church and that a very poor one. There are very few girls' schools and much hunger for them. There should be many organized with at least four educational missionaries to look after them."

"Mansourah district has 1,450,000

people and fewer than 100 Egyptian Evangelical Christians."

Doesn't your heart fairly ache to get into some of these places? I have just read a letter from a girl who had to give up her work in Egypt. She asks about "my girls" and adds, "I do often long for my Egypt" and I myself thanked God once more that He has allowed me to work on here where folks are needed so much.

I tried hard to write to you long ago but Influenza and the Revolution were too much for it. There seemed something so futile about writing when mail was all tied up and railroads in ruins, propaganda parades and funerals dragging through the streets, schools opening and closing with the ebb and flow of the agitation and armored cars and soldiers rushing here and there. It gave me such a queer feeling one midnight to wake up and see three machine gun motors in the dimly lighted street below. It was to say the least a trying time even in the heart of the capital. There was great anxiety about those in other stations and we ourselves didn't just know whether "to be ready to leave on five minutes' notice" or to lay in provisions for feeding refugees.

It all made us depend much on God and His strength and realize very keenly the need around us, the need of the great masses of humanity who surged through town and country seeking—most of them knew not what.

If this trouble means a more open door the call for you and other helpers is imperative and if—if it should mean a hardening of hearts the necessity for your coming is all the more urgent.

Forgive us for not writing oftener but it takes a lot of time and strength and the demands on these are very great. Big and little folks get sick here as there and have to be fed and clothed, telephones ring, and meetings meet, and callers and soldiers come from all over the world. This month letters from Australia, Aleppo and London speak warmly of what the "A. M." (American Mission) has meant to some of the boys. You would be surprised how many men from the States have been fighting here in the British Army.

All these things are not to be neglected but take time and explain why we can't write often.

Will you not read the enclosed echoes again and face squarely the question of your part? Egypt needs you and yours. It is your Egypt and must be until Christ can say, "Blessed be Egypt, my people."

Sincerely yours,
LORETTA MITCHELL HOYMAN.

THE RIOTS IN BENI SUEF.

Perhaps you have read all you care to of the recent riots in Egypt. If so, this subject forewarns you, and you are permitted to pass on.

We had known for several days preceding March 19th that trouble was brewing in the country, but were not specially alarmed. However, I felt quite relieved when Mr. Henderson came home from Synod meeting in Cairo, March 14th, the last day of regular up-country train service for about two months. Fifty Indian soldiers, with a British officer also arrived on that train. Our cook said that when the Moslem by-standers saw that the soldiers were Indians, they said, "Oh these are Moslems like us," and were quite pleased.

The next morning a motley crowd marched down main street, shouting, beating on shop doors hurriedly closed in front of them, and carrying banners. I remember now how gruesome the Egyptian flag looked with its crescents and stars outlined with black tape. They entered the court and municipality buildings, broke windows and tore up garden shrubs and trees for clubs, and passed on. We supposed the demonstration was over, and went back to work. About 3:30 that afternoon, we were surprised when our servant brought the news that the mob had looted the cigarette shop of the man who owned our house, and were entering his house when he fired on them and killed the son of an Arab "omdeb." So in revenge the mob were bent on destroying all his property and taking his life. He was a man whom the people heartily disliked because he had no mercy—and this was an opportunity to get even. They had just burned his flour mill, the smoke of which could be seen from our house, and the report was that they were coming to burn the house where we lived on the third floor. We held a hurried counsel with a government eye doctor who lived down-stairs. It seemed best that the women and children leave at once, and the men stay behind and get out whatever they could before the mob came. So we wakened two sleeping children, explained our hurry and our departure as calmly as we could, packed a suit-case with valuables and a few necessary clothes and went out. Let me say here that I was so foolish as to believe that we might return in peace and safety that night. I had not counted on the absolute purfidy of the native police. I knew the troops were there and I supposed the authorities would take the matter in hand, and patrol the town to guard property and life. We started down main street to the home of English friends, but a short distance from our door, people called from their windows for us not to pass and then we heard firing a few squares away where the soldiers had engaged the rioters. So we turned and went to the house of an Egyptian friend—a bachelor, who nevertheless had his house in order. There the doctor's wife and year-old boy, our three children and I stayed and tried to compose ourselves.

Meanwhile, Miss Ferrier, Mr. Henderson and Dr. Ameen were rolling up bundles of clothes and bedding and loose articles and the servants, as fast as possible, were carrying them down three flights of stairs to half a dozen neighbors' houses. About dusk a part of the mob came but Dr. Ameen asked for an hour's time and they went away. I was restless to get back and help for I felt so useless, but could not leave the children and the doctor's wife who was badly frightened. Night came on and the house was rapidly filling up with nondescript bundles and furniture, until we could hardly get around by dim lamp light. I began to think of supper. Fortunately we had soup in our fireless cooker and a pudding in the pantry and I had them brought over with our bread and milk. Only the two older children had much appetite, even the baby took only a piece of bread and could hardly be persuaded to sleep at all. We arranged places for the children, though sleep was far from them. I thought it was best not to undress them as we might have to move again before morning.

We sat waiting for the men to come, starting at every noise. At last they straggled in at ten or eleven, ate a little and we all tried to sleep, but nobody succeeded very well. Next morning I at least was surprised to see our house still standing. We threaded our way among furniture and mattresses and managed to get some bread and milk. Our servants, who with the man who had opened his house to us, had worked until three a. m. with no rest or food, came early and arranged to get carts to take away the heavy furniture from our flat and Mr. Adams' furniture from the ground floor store-room, and put them in some rooms back of the Evangelical Church. About that time an aeroplane flew over and we hoped help might be coming, but our hopes were blasted by the news that the railroad had been cut at Wasta! Telephone and telegraph communication was cut, too, and while news of the disturbance would be taken by aeroplane to headquarters, yet sending troops by river steamer would take time. Mr. Henderson went to our house and gathered up a few odds and ends overlooked by the servants, among them a couple of potted plants that the children had just started. When the children saw these and remembered that there was still another in a balcony, they both cried for the first and only time in those three days.

We began to think of permanent quarters, and with Dr. Ameen arranged for a vacant flat across the street, and were expecting to move over, when an order came from our "Mudir" for us to go to the British community. We scratched up a few bags, rummaged through some bundles, taking whatever clothes were usable and were off. We paid $1.00 for that carriage ride! Our cook said afterwards that they had a hard time to get cart men to work. There were about ninety people in the largest English house, including forty-five unarmed soldiers and eighteen nurses who had been to Luxor on leave and had arrived by the last express that morning. We were put in a house adjoining. About noon the mob gathered again and began looting and destroying. They entered our house just as the servants were taking out the last load. They did not burn the house, but broke windows, plumbing and light fixtures, and carried off doors, together with all the furniture of a Greek family, who had not been able to get it out. There was quite a little firing between soldiers and mob. In the afternoon, two Lewis guns, mounted on Fords, arrived from the Fayoum, where trouble had not yet begun, and patrolled the town that night. The report came that the whole Christian quarter was to be burned. In our hurry and worry the day had not seemed like Sabbath, though we heard that our native congregation had gathered for morning worship.

In the evening our servant got through with some food supplies for us, and again the next morning. At 6:45 that Monday morning word came that a steamer was expected and forty-five minutes was allowed us to get ready to leave the town by it. Dressing and packing and breakfast were a mad scramble, but there was no further order. The morning wore on, and as all was quiet, we ventured to do some badly needed washing and mending, though trying to hold ourselves in readiness. The British soldiers secured arms, threw up entrenchments, and posted machine guns and mobs. All was quiet that night and next morning. But at 2:30 p. m., Tuesday, March 18th, we were again ordered to make ready for the river trip. For the third time the children had a hurried waking and dressing, and the bags were packed. We ate whatever was available, and took bread and eggs and tinned milk for the journey. At four, the women and children were taken in carriages, each with an armed soldier beside the driver, and the men walked to the river. There we were glad to see the steamer, which had brought fifty more Indians, and was to take us to Cairo. There were four cabins for a sick woman, a wounded British officer, and nine children. The rest of us slept (?) ? on deck. The boat swung out to mid-stream until morning, as sand bars were too dangerous to permit night travel. We made the trip without incident, and reached Cairo and mission friends that same evening. We were very grateful to the military for the consideration shown us.

After a long, anxious month, Mr. Henderson was allowed to go back to collect and store our goods until after the summer. We are certainly anxious to get back and get settled, but even as I write there are reports of strikes, and rumors of unrest again, and who knows what may come next.

G. S. Henderson.
Sidi Bisbr, Ramleh.
August 16, 1919.

SOME CHILDREN I HAVE KNOWN IN EGYPT.

My First Sabbath School Class.

After I had been in Egypt for a few months and had been working hard studying Arabic, one of the older missionaries said to me, "Now, you must take a Sabbath School class and begin to put your Arabic into practice."

Well, I thought that I couldn't possibly do such a thing yet for I didn't know enough Arabic. "Try it," said my good friend, the older missionary. So I tried and had some funny experiences.

I wish I had a picture of that class, my first Sabbath School class, seated there on that rough wooden bench in the outer hall of the school house; a row of a dozen or more demure little maidens, dressed in their long tailed gowns (gellabeya, as they are called in Arabic) sitting there blinking at me in a wonder struck sort of a way trying to make out what in the world the "New Lady" was going to do with them anyway, but very proud because they were to be in the new lady's class no difference what happened.

The first part of the lesson went off rather gaily going over the Golden Text and the first question in the Catechism, but before the hour was up, things began to drag. How the "New Lady" longed for the bell to ring, because when she had taught them the Golden Text and "Who made you," she was at the end of her string.

However, a sudden excitement was created and the day saved as far as the "New Lady's" knowledge of Arabic was concerned, by one of the little tots at the end of the bench going to sleep and falling off on the stone floor, bumping her poor little fuzzy wuzzy head with a loud bang echoed by a louder scream from her lusty lungs. This gave the "N w Lady" something to do to sooth the little urchin and incidently to win the little girl's heart.

The "New Lady" learned afterwards that the winning of that little heart as an experience of her first day's teaching a Sabbath School class was a good stroke. The little girl who so ingloriously bumped her head was known as "Afrita" which translated into English means "Imp." That was her well deserved nick-name, but from that day on "The Imp" was the devoted friend of the "New Lady."

One day the "New Lady" was dreadfully shocked when on taking up the collection, one little girl named Sara didn't have her usual mite, and on being asked "why?" answered, "I bought sugar-cane with it." "On your way to Sabbath School?" "Yes," was the timid reply. The "New Lady" didn't need to be told that her Sabbath School class had been on a sugar-cane chewing spree for the floor was a faithful witness to the fact, strewn as it was with sugar can cuds. Oh, how much you have missed, you American children who know nothing of the delights of chewing sugar-cane, good juicy sweet sugar-cane! The little Egyptians are ahead of you there. Even "ice cream cones" can't be compared to sugar-cane. And I rather guess that most American children can appreciate "ice cream cones," "Ice team tones" as Julia used to say when she was a little tot.

Don't think that I didn't let little Sara know that it wasn't quite the proper thing to buy sugar-cane with her collection money on her way to Sabbath School. Oh well, I wasn't too hard on Sara for I remembered that there was really nothing in all her surroundings to teach that it was wrong to buy things on the Sabbath Day.

Kulla-Sana-Wah-Inta-Tiyib, from a chorus of little voices greeted the "New Lady" one day as she entered the hallway where her little class was standing in a gay array of bright colored clothes. Wasn't this "New Year's Day" and weren't they all dressed up for the occasion? and weren't they saying, "Happy New Year" and many of them to the "New Lady." How their faces shone! The "New Lady" by the way, her name had quit being "New Lady." It had been changed to "Little Lady." She said to her little girls, "We have such a nice lesson today." "It's about prayer." Then she proceeded to ask them if they prayed, when they prayed, and what they asked for? One little girl dressed in a bright red plush dress decked with gilt braid popped up and said, "Yes, oh Lady." "I pray every day, I kneel on the steps and pray." At the other end of the bench sat a sad-faced little girl dressed in a ragged gellabeya (gown) and seeing her so sad looking I asked her, "Do you pray, dear?" She stood up and said, "No, oh Lady, I can't pray. We have no steps in our house for me to kneel on."

For a moment the "Little Lady" didn't comprehend what the little girl could mean when it dawned upon her that with them and all their people, prayer was nothing but a formality of various standings-ups and kneeling-downs on a prayer-rug or a carpeted step, and always with the face turned towards Mecca. The idea of prayer being a conversation with God our heavenly Father was entirely unknown to them.

I look back over that first Sabbath School class I had in Egypt and I see all those little girls grown women, married and with children of their own. I wish I might have taught them life's lessons better.

I wrote the above some years ago for the amusement of some of my nieces and nephews and I came across a copy the other day as I was going through some files and it came to me to send it to the Correspondence Department of the Magazine thinking that some of my friends would be interested in some experiences of twenty-four years ago. I cannot realize that it is as long as that for the years have gone very swiftly.

Yours in the Master's service,
MINNEHAHA FINNEY,
Tanta, Egypt.

WHAT THEY THINK.

I have just heard a story which is worth repeating, as I know some of the parties, and can vouch for the truth of it. Some men were talking in a car, among whom was a young Egyptian physician, who said he had advised a woman to take her child to a hospital, and her answer was, "I would rather see my son die beside me than to have the disgrace of taking him to a hospital." He added, "And there are the people who wish independence."

And yet there are hundreds and thousands who appreciate the work done for the sick in hospitals. They are sometimes afraid people will say, they did not care for their friends when they were sick and this fear of man, or of what people will say, affects the mourning customs here very much. Some people show immoderate grief at a funeral, lest they are reproached by members of the family or by outsiders. One time I heard a woman recounting some trials she had to bear, and she finished by saying, "And there was no one to say to me, 'Never mind.' "

I was sent for last week to go to see a member of our church in Upper Egypt, who is here now for a month, as her son has that much of a vacation. When I went in she said, "You have been here many years and know people, I wish to find a wife for my son." I mentioned finely educated young ladies in a certain town, and asked if they would do. Her answer was, "In that town there is no middle class, and we do not want one of the rich ones." I spoke of one here, but she is "dark complexioned," of another, but she was "too stout," of another who is the superintendent of a neighboring school. But she said, "She cannot be of a good family or she would not teach."

I have written about this to show how people regard women teachers, their prospects for marriage are few. The government educates a certain number of girls, either in this country, or afterward in England, but I think they are expected to teach in Egypt a certain number of months or years. I heard of one Mohammedan woman in a primary school who brought an action against the government, because she said her teaching had made her lose her opportunity of getting married.

Lately, the order of the day is strikes, or at any rate demands for more salary, shorter hours, and for pensions. The usual demand is a month's salary, for every year the employee has worked. I sometimes tremble when I think how our expenses will be increased if our teachers and others demand this sum.

If that were the rule for our Board at home, think how wealthy Miss Smith and I will become, when we have to give up active work here!

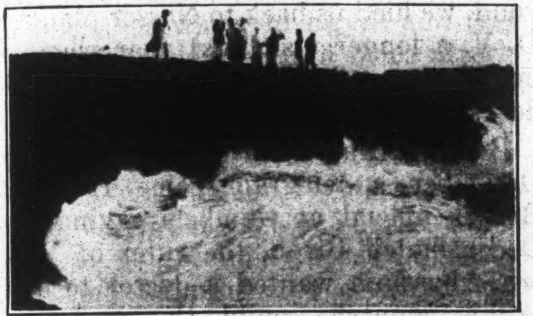
We are very much hampered here these days, since our tram ways have stopped work, now more than two weeks.

The street carriage drivers have raised their prices so much, we have to do more walking than the warm weather makes advisable. There are other things however which make us take courage.

A. Y. THOMPSON.

SPOUTING ROCK.

You have all heard many things about the Museum, the Catacombs, Pompey's Pillar and Aboukir—places near Alexandria which are of historical interest. I want to tell you of another spot, where, if it were not for the Mission families at Sidi Bishr and the English soldiers camping close by, the waves would dash and spray from June until June again unappreciated.



Spouting Rock Overlooking the Mediterranean Sea, Near Alexandria, Egypt. A Group of Missionaries on the Top.

On the sea coast a few miles north and west of Alexandria there are two rocky promontories projecting into the surf in such a way as to form between them a horse-shoe curve in the rocks. In these promontories the structure has been a combination of hard and soft formation and the soft has been washed out by the sea until the surface is a mass of fantastic porous ledges and cliffs which are very alluring to the maids of the sea as well as to those of the land. This is an ideal place to enjoy an oriental sunset: the spray falling gently at intervals, the great sea tossing its white billows of glistening foam, a graceful sail here and there dotting the horizon, the harbor of Alexandria stretching away to the south, and the glorious sun casting from a cloudless sky its last reflections on the sea. At one time the scene proved so attractive that one of our number narrowly escaped being washed into the depths by this same wonderful sea and did not escape plodding home drenched across a mile of Egypt's desert sand.

Back a few rods from this spot is a curious erosion—a hole extending fully fifteen feet deep in the rock and as nearly square as anyone not professional with the chisel could have made it. An underground passage connects this strange opening with the sea, and, while there is constantly a seething mass of water to be seen at the bottom, intermittently a wave thunders in with a roar, pounds against the opposite side sending a cloud of spray many feet above the walls, and recedes again with a loud suction of air. As one stands at a distance the hole can not be seen and it is a singular sight to watch the water spouting up at intervals—apparently from solid rock. Hence the name, "Spouting Rock."

I can testify that this is a delightful place for a picnic supper as we took this trip when I was visiting with those of the Sudan missionaries who are spending the summer months here near Alexandria. I know some of you are human enough to wonder what there might be for a picnic crowd in Egypt to eat. Yes, we do have native cooks who perhaps cannot make good American dough-nuts like "our mothers" can; but we also have house-keepers who do know how and are willing to help along the good times. Mrs. Raymond Edie was responsible for the following menu: Sandwiches (peanut butter and meat), veal loaf, deviled eggs, olives, lemonade, shemam (much like our muskmelon at home), home-made doughnuts and cookies, and sweets. I might say we hired a donkey to carry this lunch out but found the "eats" so delicious that we had little need for the donkey on the return trip (except as a saddle horse).

To the east of the rock are the rows of white tents, so prevalent around Alexandria during the war. Those who realize how colorless and hum-drum are the lives these soldiers have to live are lead to thank God for this wonderful work of His which is within their reach and which may be used in turning their thoughts to Him.

"Whatsoever the Lord pleased that did He in the heaven and in the earth, in the seas and all deep places. He causeth the vapours to ascend from the ends of the earth; He maketh lightnings for the rain; He bringeth the winds out of His treasures."

Surely we may join the disciples of old in glorifying Him for the wonders He hath wrought.

SARA M. ADAIR,
Cairo, Egypt,

SUDAN.

Mrs. T. A. Lambie, Nasser, Sudan, Editor.

THE ABYSSINIAN ADVANCE.

THE BEGINNING.

By Mrs. T. A. Lambie.

A little over five years we lived at Nasser, the out post United Presbyterian Mission Station in the great Sudan. All those years on clear mornings, the Abyssinian mountains, hazy in the distance, beckoned a mute signal for us to come up to them.

At last we could resist no longer and one day last August (1918) we boarded the Gambela steamer and after a five-day trip arrived at Gambela, actually in Abyssinia! Gambela is a little trading post, really an internal part town, standing on a plot of ground about a thousand meters square, ceded to the British by the Abyssinian government for shipping and customs purposes. The town is really nothing, a few government employees' houses, several big warehouses where coffee and hides, the chief exports and salt, the chief import, are stored. All the collecting and distributing of these articles is done on men's heads or the backs of mules and donkeys. It is characteristic of this country that progress has been ignored and that this obsolete and most degrading of all methods of transport still obtains. Burdens borne on men's heads instead of in them.

Upon our arrival at Gambela we were disappointed to find that we had only reached the threshold, and that the real Abyssinia, like the enchanted lands in fairy tales, lay just a little beyond. Wonderful tales were told of the fertility and beauty of places up on the plateau. Gori. Burri and Sayo were all described as literally flowing with milk and honey. We wanted very badly indeed to visit at least one of these places, but the week we had while the boat unloaded and recargoed was not long enough, and, too, everyone said it was impossible for a woman to do those trips up steep rocky mountains and muddy places during the rainy season, which was then at its height. So, after a week spent in feasting our eyes, tired with long gazing at flat plains, upon lovely green foot hills and wonderful mountains towering beyond, we hied us back to Nasser planning D. V. a longer visit next year when we hoped to really try to get inside the door.

But God had other plans for us. In December a telegram came from the British official at Gambela saying that Dedjazmatch Birou, the ruler of Western Abyssinia wanted a doctor to come to his country; could Doctor Lambie come at once? What did it mean? Was the Lord opening wide the door of this long closed country, that we might enter in and carry His Son's name to revive the oldest Christian country in Africa, anesthetized by sin and self-conceit?

Of course miles of red tape had to be unwound by telegraph and cable and by the time it was all done there were no boats going to Gambela and the Sudan government refused to let us go the overland route because of tribal borderland disturbances. There was nothing left to do but to wait for the Sobat river to rise so the boats could run again. Did it ever occur to you that a great deal of the missionary's hardest work is waiting?

Being advised by the Mission to do so we went down into Egypt for a rest after a strenuous year at Nasser before undertaking the arduous duties of opening up work in a new country. Egypt proved more exciting than restful. The worldwide reconstruction restlessness causing her to feel vastly dissatisfied in the midst of great prosperity, so that the telegram from Dr. Giffen which came to us one day in Alexandria, was doubly welcome. The telegram said, "First Gambela boat leaving Khartum June eleventh." You can imagine how joyfully we rushed to the packing up.

As the coming year's work would probably involve a good deal of trekking and roughing it, we stopped in Cairo to purchase some necessary equipment. Some advantages accrue to those who live in the wilds; in this instance it gave us the privilege of purchasing at the Army Stores, warm army blankets, camp cots, camp cooking outfits, etc., at possible prices. I had priced the same kind of blankets elsewhere in Egypt and they were fifteen dollars each, a price utterly beyond the possibility of a missionary's purse.

In Khartum we spent a fortnight rearranging our baggage, trying to remember the thousand and one little things which are so absolutely essential to the health and happiness of civilized man when he finds himself at the ends of the earth, and trying to forget all the things we should like to have but could possibly do without because of the exhorbitant prices.

We bought one rain coat (under protest) for the family. It cost a lot and it certainly looked like a foolish thing in that blazing Khartum sun, but it was reported that it rained in Abyssinia and people would probably get sick and want the doctor to come and see them on rainy days, so we got it. Heavy boys' shoes were purchased for the women folk, white canvas felt, much better but might not last climbing stony mountains.

The day before the boat was to leave, things were being sent to the wharf to be weighed and loaded, when at the eleventh hour it was found going Abyssinia was a little like coming to Egypt in war times. Endless permits had to be obtained from various and far apart government offices, however with the help of Rafai, (the uncrowned head of the Boys' Home), and Mr. Rivington, all permits were in hand before bed time. The next morning all went well, of course there was the usual hasty rescuing of bags containing tooth brushes, shaving soap, etc., from the depths of the hold at the last moment, and sending down in their places a keg of nails, or other such things, useless for the journey, which had been carefully placed in one's cabin. A man who has something to do about weighing things for boats came and confided to us that he had passed some hundreds of pounds of our things free. Of course he meant this as a great favor to us, but he had no right to do it. If we had insisted on paying he would have lost his job. Just what ought one to do in such cases? The systems out here are all wrong and only Christ can right them.

The bells jingled, the chains grated and the four little boys from the Home, who had been permitted the treat of coming to see us off under the pretext of carrying light bags, scuttled off up the gang plank. We suddenly remembered that we had forgotten to give them their little "backshish," a frantic search and a few remaining piastres were fished up from the depths and wrapped in a paper, perhaps it was a leaf from the United Presbyterian. The Doctor took a hasty aim and let fly, the packet shot straight into a hole beside one of the piers, four boys flattened themselves on the boards and peered down, but it must have been one of the heavy pages for it sank like lead. Another package was quickly made and thrown and this time four happy boys clustered about to open it. The current carried us down to the Point where the Blue and White Niles meet and we began to steam up the White Nile.

Being the only first class passengers the engineer kindly gave us four cabins and we spread ourselves out for a restful trip. At Jebel Owli the dam is in progress again, work on this was interrupted by the war, when completed this dam will probably change entirely the character of a large part of the Northern Sudan. For one thing this part of the country is so flat that, they say, the Nile will spread out into a twelve-mile wide lake, and that the back waters will extend up as far as Casti. It seems a great pity that we are too short of workers to occupy this very strategic point. Costi is the southernmost terminus of the Cape to Cairo R. R. and is the door-way through which all the traffic to Kordofau and Darfur Provinces pours.

The boat arrived at Meleet just at dark. Dr. Trudinger and Messrs. Arnold and Mills, Australian missionaries of the Sudan United Mission working here amongst the Dinkas, came down to see us. Great excitement prevailed at Meleet. An old Dinka chief, a very fat man who rode a black ox, had been inciting the tribes for some time to defy the Government, and had actually led quite a force almost up to Meleet. He had been shot at several times and been missed and had come to believe he led a charmed life. Some troops were on their way up from Khartum, so probably ere this the charm is broken. In the meantime Mrs. Trudinger and baby and Miss Thomas had been sent up to Doleib Hill for safety.

A week after leaving Khartum we reached Doleib Hill where we were joined by Dr. and Mrs. Giffen, of Khartum, and Rev. Ralph McGill, of Cairo, who were to accompany us from there whither they had come the week before in order to have a little time at Doleib Hill. The boat only stopped long enough for them to come aboard. We arrived at Nasser about nine o'clock Friday evening. The engineer said we would stop there that night and as long the next morning as we needed to get our household things on. So we visited that evening with the Smiths and Miss Truan and heard lots of interesting things about the work. We were all dumb at the question, "Is there no news of a doctor coming to see these hundreds of sick people?" Why is there no news that you are coming I ask you young doctor and your fiancee? It is hot, and it is a malaria country (so are parts of America) but can you look Christ in the face and offer these as excuses for letting these poor wretched sick people die without doing something to help them?

After breakfast the next morning with the Smiths we collected such of our household goods as we thought would not break one's back to carry over the mountains and put them on the boat, the heavy things we sold to the Smiths. The doctor was besieged by people who had had pains for a long time, and those who had new pains and any who thought they might have a pain some time in the future. Poor, poor people!

It is customary to arrive at Gambela in a shower, so we did it. This being the first boat of the season the bank was lined with a goodly crowd of men, mostly Greeks. You know the Greeks are great trail blazers. Over a hundred and fifty years ago when Bruce, the first Englishman to visit Abyssinia, arrived in the country he found some twenty Greeks peacefully established.

Major McEmery, the British officer in charge, and through who the invitation from D. Birou had come, met us and took us up to see the Rest House he had kindly undertaken to have built for us. It was not quite finished so he said we had best occupy the British officer's three-room rest house till ours was ready. We moved up the next day and Dr. Giffen and Mr. McGill set to work getting windows and doors into our house. It is an interesting fact that part of the money used in building this first American Mission property in Abyssinia was from the savings bank of the little son of Rev. and Mrs. Douglas, who died last winter of the Influenza. We felt that this sacred gift could be put to no better or more lasting use than to help open up this great new old country.

D. Birou had been willing to leave the actual place of location to the doctor's judgment. Four or five different places had been talked of, each with many arguments in its favor. After a week's stay in Gambela and much talk with many people, the Lord seemed to direct very definitely our coming to Sayo. The only way of reaching any of the places was on mules backs. There were so many conflicting tales as to the time it took to reach Sayo and the difficulties of the way that it seemed best in every way for the men to go up first and spy out the land.

Thursday morning was set for the start, we waked up to the sound of a heavy rain and took another snooze, thinking the trip would of course be called off, but after a rather late breakfast the multeers appeared in the yard and seemed surprised that any one would think of giving up a trip for a rain. Perhaps long living in the sunny Sudan had given us an unreasonable fear of a little damp, at any rate the men were game, it was easing up a bit, too, and they got off about ten o'clock instead of six, which really wasn't bad considering.

After the men left, Mrs. Giffen and I busied ourselves trying to reduce our baggage to fifty or sixty-pound loads. It is still an unsolved problem to us how to get one's possessions arranged unmixed in such quantities. Our baskets, bags and boxes certainly looked like a hopeless conglomeration and one wondered if order ever could come out of it again.

Monday evening Doctor Lambie came back having made the down trip in one day. It takes two days up. He had ridden in a drenching rain all morning but had pretty well dried in the sunny afternoon. He was somewhat stiff, but very enthusiastic. Dr. Giffen and Mr. McGill had remained at Sayo to plant some garden and try to make some much needed repairs on the little three-room house which a Greek merchant had kindly offered for our use for one year.

Carriers began to haunt the house, loads were going off two or three times a day in groups of five to twenty. One has peculiar sensations seeing one's possessions floating off into the dim unknown that way. Mrs. Giffen and I had some good laughs as we watched the queer processions. We wondered how house-keepers at home would feel to see their furniture starting out for a three or four day outing in the rains. Well it is hard on the furniture but that same furniture, with paint somewhat dimmed, when re-collected will make a home such as is unknown in Western Abyssinia now. And pray God that in this home many may come to know Christ, Whom to know is Life.

The American Mission Rest House having arrived at a habitable state we moved into it. The next day Dr. Giffen and Mr. McGill returned and the Giffens and Mr. McGill moved down to the boat for the trip to Khartum. We were to leave for Sayo the next day.

INDIA.

Mrs. Chas. Stewart, Rawalpindi, India, Editor.

Dear Friends All:—

How often have you been compelled to stop and stand still, just wondering how could this be His will? It seemed so different from our plans and hopes, and yet we know that it was the Hand of Him Who loves us, so it is all right.

Yes, we know it is all right, for He took Him, but it was hard for us when we heard of the death of our beloved Khan Chand. A bright, young high-caste Hindu he was, when he came to our missionaries in Rawalpindi a year ago and received baptism. His home was in Mianwali, where our home missionary, Padri Yusuf, became acquainted with him and influenced him to come to Pindi. For seven years he had been convinced as to the Truth, and all that time the Spirit strove with him. His business affairs took him to Karachi, Amritsar, Peshawar, almost the length of India, and still his soul had no peace. He knew full well what it would mean in his home if he did confess Christ. He was devoted to his wife, his dear little boy, and to his father, who is a wealthy land owner, a respected and honored Hindu. Khan Chand himself was to be heir of several hundred thousands of rupees. As far as this world was concerned, his future was bright, but Christ was calling, "Follow Me!" To heed that call meant literally to renounce all that he had. He must choose between being an heir to thousands of rupees and being an heir with Him, and he chose Him!

He at once began to realize the problem which the new convert facts, and set about to help solve it. He had a thinking head and talents along business lines, which, along with his truly surrendered heart, made a strong character and a useful man. He began a business on a small scale, this last spring, in

Rawalipindi City, with this purpose in view, that, as his business grew, he might give employment to new converts, thus enabling them to be independent, in a self-respecting way. His business seemed in a fair way to progress and his contact with men was bringing them, Hindus and Mohammedans, to know the Christian in business-life. He did seem, to us, a God-send, for the problems which he was helping to solve is no light one. It has burdened the heart of many a missionary, "What shall we do with him after he is baptized? He can't go back home, so he must be provided for." How often we've heard it and said it. And how often it is a barrier which the earnest inquirer himself faces! But, evidently, Khan Chand was not to help solve it, for when the train came into Rawalpindi station bringing the bodies of four Englishmen and fourteen Indians, who had been killed in the wreck on the Mianawali Railroad line, thirty-six hours before, his was among them. "Thy will be done." He was returning from his third attempt to get his wife. His little boy died in the spring. His wife would gladly have come with him last January, but for the family, that is, his family. Poor little woman! May she be freed some day!

We have also been called on to mourn the loss of one of our Bible women, the wife of Williams, of Hasan Abdal, north of Pindi. She was a good woman, and a splendid mother. We will miss her. She, on her death-bed, gave her ten-year-old girl and two older boys to us. They are nice children, and we want to educate and fit them for service in His Kingdom, as was her purpose in giving them to us. If some of you want a definite share in this great privilege of training these lives, we would be glad for your help, and you yourselves would be happy in it. The cost of clothing and school for a year for the girl (her name is Rebecca) is about $40.00. My heart goes out especially to this little girl, our daughter. Much as we need trained men here in India, from among the Indians, we need trained women, if possible, even more. The Lord has given us this little girl in time to train her, and I believe she will be an honor to Him. May it be so!

It will not be long now till we will all be down from the hills, for our Annual Mission Meeting in October, then at our winter's work. May He use, not us only, but you and us, here in India this coming winter! You, because "when the intercessors' hands fall, Amalek prevails on the mission field."

Yours in His service,
EUPHEMIA Y. STEWART (MRS. J. H.)
Rawalpindi, India, Sept. 10, 1919.

THE DYING YEAR.

The good Old Year hath run his race,
  And the latest hour draws near;
The cold dew shines on his hoary face,
And he hobbles along with a listless pace
To the lonely and snow-covered resting place
  In the Northern Hemisphere.

See how his stiff joints faint and shrink
  As the cold breeze whistles by;
He hath a bitter cup to drink
As he watches the sand in his hour glass sink,
Standing alone on the icy brink
  Of the gulf of eternity.

He reels—he slips—no power at hand
  To check him from tumbling o'er;
The hour glass clicks with its latest sand,
And each moment falls like the stroke of a brand
Of one already too weak to stand;
  He falls—he is seen no more.

And lo! in the east a star ascends
  And a burst of music comes;
A young lord, followed by troops of friends,
Down to the broad equator wends,
While the star that travels above him bends
  O'er a sea of floating plumes.

—Charles Graham Halpine.

INDIA NEWS NOTES.

Death of Two Good Medical Missionaries.

The work out here has recently lost two good surgeons, dying within a day of each other. The one is Dr. Newton, of the Scotch Mission, a near neighbor of our Mission; the other, Dr. Neve, of the C. M. S., working in Kashmir. He and his brother have built up a large hospital in that place. He has often attended our people who are there on their summer vacation.

PUNJAB CHRISTIANS.

An article in "The Mass Movement Quarterly" by the Rev. W. P. Hares contains a tribute to the loyalty and staunchness of the Indian Christian community of the Punjab during the disturbances. Among other things the writer says: "The General in command of the Sialkot Division was so satisfied with the loyalty of the Christians that he said he would enlist the demobilized Christian Sepoys to act as watchmen on all the railway stations of his area, while the Deputy Commissioner of Lyallpur told me he would gladly take as many of them as I could send to act as temporary police, as he was quite satisfied about their loyalty to the British Government."

The Christians have stood the test, and we are proud of them, and while we had many proofs of loyalty from the non-Christians of the Punjab, the fact stands proved that as a community the Christians head the list easily for loyalty and steadfastness.

(Mrs.) **Jeannette H. Stewart,**
Editor for India.

FEBRUARY 20, 1920

A Day of Prayer for Foreign and Home Missions. Plan to observe this annual day for intercession.

Send to Miss M. A. Leavis, West Medford, Mass., for program of exercises.

"Christianity is face to face with God's call to meet the world's need or go into the discard and give place to some other organized agency that shall meet His claim," declares Dr. J. T. McCrory, moderator of the general assembly of the United Presbyterian Church in a statement issued here calling upon every preacher, elder and member of the United Presbyterian Church to support the New World Movement campaign which is being organized in every synod of the church.

"That we have reached a great crisis in human affairs that involves the whole world only a blind man could fail to see," writes Dr. McCrory. "Not only is the whole world involved but every interest of the world. The social, moral, industrial, political and religious interests of sixteen hundred millions of people are concerned in the present situation.

"The vital inquiry is—Will Christianity fail or will it be able to save the world? That is the situation we face today. God grant we may be able to meet it. That is the meaning of the stirring among the dry bones. That, as I understand it is the meaning of the tremendous stirring in the ranks of Protestantism. That is the meaning of the Methodist Centenary, the Presbyterian New Era, the Baptist, Congregational, Disciple, Episcopalian and other great church movements and that is the meaning of the *New World Movement.*"

That the call will not go unheeded is evidenced by the speed with which the New World Movement organization is being built up.

WONDROUS LOVE.

Christ placed all rest, and had no resting-place;
He healed each pain, yet lived in sore distress;
Deserved all good, yet lived in great disgrace;
Gave all hearts joy, himself in heaviness;
Suffered them live, by whom himself was slain;
Lord, who can live to see such love again?

—Countess of Pembroke.

THE NEW WORLD MOVEMENT

OF THE

UNITED PRESBYTERIAN CHURCH

With God
All Things
Are Possible
Mark 10:27

TO HELP MAKE THE WORLD NEW

Without Me
Ye Can
Do Nothing
John 15:5

MRS. MARY CLOKEY PORTER, Editor of This Department.

AN IMPORTANT QUESTION.

Mrs. Mary Clokey Porter.

What relation should the 90,000 women of the United Presbyterian Church bear to the New World Movement?

With every thought of the answer, there comes to my mind a wonderful address given by Miss Margaret Burton, of Chicago, at the Foreign Mission Conference at New Haven last January. Her subject was: The Larger Outlook for Women of Non-Christian Lands.

Miss Burton is quite young, but she has travelled extensively with her father in Oriental lands, and has come into close touch with all classes of Oriental women.

In speaking of the influence of the war upon these nations, she dealt largely upon the enlarged life horizons that had opened before the women and how their ambitions had been awakened to come out from their heretofore ignorance.

When the call for Red Cross workers reached overseas, thousands of women in China, and Japan, and India, and Africa, whose husbands and sons and brothers were in France fighting side by side with our American soldier boys, broke the chains of custom that had bound them down all their lives to seclusion and even Mohammedan women put aside their veils and went forth to roll bandages, day after day, with British and American and native Christian women. After having spent long months in this new work, think you that the horizon of those women will ever again be so narrow as to shut out the lands where thousands of their men laid down their lives for the uplift of humanity? Before the war, millions of these Oriental women knew no world outside the four walls of their prison homes. But not so today. They know something of the life of women of other lands, of their education, of their freedom, and of their occupation, and never again will they be content to merely exist as in the past. The yesterday of their lives is forever buried with the past.

One missionary tells of a high caste woman in Calcutta, India, who one day, while engaged in Red Cross work, broke out with the cry, "Oh what shall I do when the war is over? I can never, never go back to my former life. It would be far better that I had never come out of it, if I should have to go back." Think you Christian women, does not that India woman's sad cry find an echo in the hearts of thousands of women—our own sisters—in Egypt, India and the Sudan today? Yes! And in portions of America.

What do those sad cries mean? Are they not a challenge to the entire women membership of our beloved church to do our full part through prayer and effort and gifts to make this New World Movement a success?

DO WE HEAR? WILL WE BE PROMPT TO HEED? WILL WE?

PREPARATION FOR SOUL-WINNING.

By Mrs. R. A. Elliott.

When Christ was upon earth He not only said to His disciples, "Go ye, therefore, and make disciples of all the nations" but He also said, "Not to depart from Jerusalem, but to wait for the promise of the Father." "Ye shall receive power, when the Holy Spirit is come upon you:" and "Ye shall be my witnesses both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth."

These words of Jesus have not lost any of their importance and these instructions He gave to His disciples after His resurrection come to us today with more distinctness than at any time since the apostolic age.

The great World War through which we have just passed has so shaken the hearts of all mankind that they have been brought to a new realization of a higher power than that of man power. Never was there such an opportunity for the Church to carry the knowledge of the true God and the gospel of peace through our Lord and Saviour, Jesus Christ to the souls of weary, sin-sick multitudes.

It is in behalf of this needy world our Master is calling us today through the New World Movement of our Church.

If we would have a part in this great work of winning the world for Christ we must, as the disciples of old, continue steadfastly in prayer. Christ teaches us not only by instruction but by His example, for His life was an ever-praying life.

It was after the disciples realized the connection between the wonderful power of His public ministry and the prayers of His secret life that they were led to ask of Him, "Teach us to pray." Let us make this our petition today. We must draw nigh to God and we have the promise that He will draw nigh to us. Let us take time to pray, to tarry at the throne of grace until our own hearts are refreshed and strengthened in our most holy faith. It is only then that we can become truly intercessors for others and we can come to Him with full assurance believing He is able to do all He has promised and to grant us even more abundant blessings than we ask for. "He ever liveth to make intercession for us."

We must take time to meditate upon the teachings of our Lord and see "if there be any wicked way in us" and yield our lives to His teachings. If we would bring others to Jesus we must first surrender our own lives to Him remembering He said to Peter, "When thou are converted, strengthen thy brethren."

There is a demand for reality in religious life. It must be genuine. This is a time for heart searching and humiliation. One of the greatest needs of today is a deepened spiritual life. Words and professions, however many and finely chosen, do not make one a true Christian. Many of the world are judging Christ and Christianity not from the written Word of God but from the lives of church members. We should ask ourselves the question whether our religious life has been sincere and genuine, or superficial and unreal. We should make our lives count.

Spirituality may be hard to define but it is easily recognized. There is a strong appeal in a life that is radiant with those influences which come only through a close personal relationship with our God in daily prayer. God does not want us to pray that our lives may be made easy for us, that we may be given tasks equal to our powers; but that we may be given powers equal to our tasks, and we have the blessed assurance that He will not ask anything that He will not give the strength to do, if we only ask it of Him and use it for His honor and glory. We can say with Paul, "I can do all things through Christ who strengtheneth me."

We also need a more thorough acquaintance with God's Word. If we would work together with God, the Bible is the instrument upon which we must rely and which we must use in bringing others to Christ.

It has been said that God's purpose for us is two-fold. That His will may be made manifest in our characters, we should so live that God will be glorified in the glory of the Christian graces reflected in our every-day lives. Also that His will may be made manifest in our careers, in life's program: to be where He wants us to be, and to do what He wants us to do.

God has honored us by calling us into His Kingdom not only to be saved, but also to serve in the work of advancing His Kingdom.

As this call comes at the present time through the New World Movement let us consecrate our lives anew to His service with greater diligence in the study of His Word, greater earnestness in our prayer-life and with a true desire that He may use us as soul winners.

* * *

A TIMELY STATEMENT.

The post card notices sent to the presidents of societies over the church, to write the chairman of the New World Movement Committee of Women's Board for program for services for "Woman's Day," November thirtieth, was unauthorized and unannounced till the orders came pouring in.

No special program was prepared by the committee, as it was thought much better for the women of the church in co-operation with the pastors to plan programs to suit their respective congregations.

This statement we trust will explain the brief response made to orders from societies.

New World Com. of Women's Board.

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

"PREPARATION FOR SOUL-WINNING."

This is the key-note for the membership of the United Presbyterian Church for the month of December.

Cottage Prayer Meetings, Personal Workers, Classes, Communicants Class, Constituency Roll and personal prayer, much prayer.

We are now climbing to the peak of great experiences in the New World Movement. Opportunities for every one are expressed in every program and every sermon set forth every Sabbath from the pulpit, as well as abundant literature.

The Central Committee of the New World Movement in its recent sessions, received much encouragement from the field workers, that the membership of our denomination was giving proof of its appreciation of this great occasion in our church.

If all the membership could enjoy the privilege of one day with the Central Committee there would come to the church a deepening of soul appreciation of the importance, the responsibility, and the faith of our church being won to a greater consecration to its mission and its privilege.

The month of December is a busy month in the commercial and social world. People lose their self-control and judgment in the annual epidemic of spending money at this season of the year. Will we not seek to control our time, our plans and our indulgences for the special services planned. We are climbing higher and higher in the spiritual program made possible only by our own consent.

No committee, no literature, no sermon can lead us unwillingly to a willing service this month. We must give our time, our prayers, our best endeavor in soul-winning if we are to realize any good in all this wonderful concentrated, consecrated effort that is the burden of the church, yea the travail of the Christian church today.

* * *

"THE WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE."

An eight-day, three sessions a day Conference conducted on plans in keeping with its advertised program under the skillful and modest statesmanship of Rev. James Martin, D. D., of Pittsburgh, Chairman of the Reform Association, was a tremendous reality in program and attendance as well as world wide representation.

Syria Mosque, East End, Pittsburgh, seats 5000. This auditorium was wonderfully packed as also Memorial Hall nearby, on several occasions, and an inspiring audience all the time filled the first and second floors of the Mosque.

The subjects for consideration were not of local or America's interest alone, they are world wide problems.

Better Christian citizenship is not limited to a so-called Christian nation. Sabbath observance, Christian equity in commercial life, social purity, overthrow of "King Alcohol," control of child labor, better and safer conditions for manual labor. Not the least discussion was the alarming growth of Mormonism, a false doctrine that is undermining the social and spiritual life of our nation. Mormons were present on every occasion to defend by their presence and if opportunity is given by their voice their practice and belief.

The excitement following the discussion of the Mormon question gives great cause for more faithful endeavor to exterminate this iniquity so subtle yet so alarming and wide spread in its growth.

"Mormon history does not read well. Mormons of all classes would like to turn attention to things more lovely and of better report," hence it is they deny the vulgar, blasphemous practices of their religion.

The personnel of the Conference was worth a long ride to see and hear. It was just wonderful to have the privilege to see, know how wide a representation of capable men and women were secured. India, China, Japan, Norway, Sweden, France, England were represented.

The uplifting influence was no more in what was said than in what was represented in the program and in the crowded houses.

We can not begin to write of the strong features of this Conference. We trust there will be a wide circulation of the full report of the entire proceedings. Send to National Reform Association, Publication Building, 209 Ninth Street, Pittsburgh, Pa., for further information how to secure an account of this important Conference.

Will we learn that "Righteousness exalteth a nation and sin is a reproach to any people?" Surely the nations are awakening to this truth.

* * *

Nothing is so easy as to cut prices; and nothing is so hard as to get them back when once they have been pulled down.

* * *

THE STUDENT VOLUNTEER CONVENTION, DES MOINES, IOWA, DECEMBER 31-JANUARY 4.

We are very desirous to report correctly all *new subscriptions* and name of society sending them. Will the persons whose duty it is to send subscriptions to the Women's Missionary Magazine please note request to mark *new* or *renewal.* We expect to publish the list of societies with *new* subscribers and the number should be correct.

* * *

FAMILY PRAYERS.

Presbyterians and other denominations are organizing the Family Altar League, the purpose of which is to revitalize family religion, a particular point being the restoration of family worship. By that is meant the reading of a lesson from the Scriptures and family prayer during the evening hour. There has been a large membership secured to the new organization and the plan is to make it nation-wide. The fact that a new organization is required to restore this service shows into what disuse it has fallen.

Of all the various forms of religious worship there none that come nearer the individual than the once popular family worship. It came during the evening, all members of the family, and all guests present. There is the family room, in the quiet of evening, a lesson from the Scriptures would be read, then the family would engage in prayer, sometimes kneeling, in other families the prayer was in concert, the family standing with bowed heads.

There may be cases where boys and girls, from homes where family worship was held, strayed away from church, from prayer and religion, but none of them ever forgot it, probably few ever grew entirely away from its influences. If the Presbyterian church makes effective its brotherhood of prayer it will have done a noble work.

—*Ohio State Journal.*

* * *

"In the glow of Christmas giving and merriment our hearts become suffused with the Christ-like impulse of kindly, gentle greeting and respect for the rights of others, obedience to the most lofty ideals of human intercourse, and deference to our fellow-beings as life seems illumined by the ineffable and softened light of the Star of Bethlehem.

"Let us think over for a moment just how much we owe to others for whatever happiness we enjoy. Think reflectively, as did Sidney Lanier when he said:

" 'I shut myself in with my soul,
And the shapes came eddying forth.' "

* * *

CHRISTMAS.

While shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around.

"Fear not," said he, for mighty dread
Had seized their troubled mind;
"Glad tidings of great joy I bring
To you and all mankind.

"To you, in David's town, this day
Is born, of David's line,
A Savior, Who is Christ the Lord,
And this shall be the sign:

"The heavenly babe you there shall find,
To human view displayed,
All meanly wrapt in swathing bands,
And in a manger laid."

Thus spake the seraph, and forthwith
Appeared a shining throng
Of angels, praising God, and thus
Addressed their joyful song:

"All glory be to God on high,
And to the earth be peace;
God will, henceforth, from heaven to men,
Begin and never cease."

—Nahum Tate.

* * *

Just on the eve of returning to India for the fourth term of service, I want to express my love and gratitude to all the dear friends in the home-land for the many kindnesses shown me while at home.

I could mention many individuals but want to make especial mention of First Church, Cambridge, Ohio, the Avalon Church, Avalon, Pa., and Colorado Presbyterial, which is the Presbyterial that has not only stood back of me financially all these years, but has been most faithful in intercession at all times.

Last March a little group of Colorado women decided that a Ford car would very much help in the work among the villages of India, and, like United Presbyterian women in general, to decide a thing is needed, is to see that it is done, no matter how much self-sacrifice on their part the doing of it requires. The Presbyterial took the matter and not only raised the $1000 which was the amount set, but added some for good measure.

A dear friend heard that a trailer was to be fitted up, so he sent his check for $500.

The trailer has been bought in America and is on its way to India but the car is to be gotten in India.

Two ladies in Youngstown, Ohio, heard about the Ford and trailer at the W G. M. S. and they sent an auto camp.

All I can say is that *"It is the Lord's work and is marvelous in our eyes."*

Will not the readers of the Magazine remember me, that I may learn to drive the car and it may be of great use in the Master's work in India.

Your loving fellow worker,
MARY A. LAWRENCE.

THIS IS AN IDEAL—LET IT BE SPREAD THROUGHOUT THE CHURCH.

Report of Committee on Recommendations, at the Meeting of the Women's Presbyterial Missionary Society of Keokuk Presbytery, at Ainsworth, Iowa, October 21, 1919.

Since the New World Movement has brought us a wonderful opportunity in the use of our power through prayer, we urge that every woman, in her own home, remember the work of the W. G. M. S. at 10 o'clock every Tuesday morning, feeling herself a necessary link of the great prayer circle of the women of the United Presbyterian Church.

As we gain strength from this—the Power-House—let us go forth to accomplish tasks which previously we have done half-heartedly.

The work which has previously been left for the Chairman of the Magazine Committee, must now be promoted by every one of us. So let us solicit in the homes of our various congregations and urge that the Women's Missionary Magazine be in every home, whether the subscriber is a member of the Missionary Society or not. Hand in hand with this movement, let us assist our Membership Chairman, believing that what is good for us is good for all. If we go about these matters with the consciousness of Divine help, we shall succeed, no matter how many times we have failed in our own strength. Let us double our membership.

We recommend a greater interest on the preparation of our monthly programs. Dull meetings will not hold or inspire new members. Again, let us remember the Power-House to create zeal for our monthly meetings.

A good idea worked out in your own society should be passed on to others through the Presbyterial Secretary.

We also recommend a Publicity Chairman, one of her duties being to prepare posters for use in the church building, showing to outsiders the activities and aims of the society, the time of meeting and the subjects studied.

We recommend the appointment of a "407" Committee in the Presbytery, and also in the societies. Their duties are obvious at this particular time.

To overcome deficits in the General Treasury, we recommend the adoption of the Budget System. Our past haphazard methods have not been efficient—stealing from the Thank-Offering (which should be used for new work), to build up the breaches in the walls, caused by our lack of financial support in the regular seven branches of the Women's Work.

Again, we recommend that each W. M. S. and Y. W. M. S. buy a W. G. M. S. "407" Bond of $50.00, and that each congregation buy Junior Bonds of $5, to be paid through the Presbyterial Treasurer.

We recommend that each society try to send Report Blanks carefully prepared and promptly to the Presbyterial Secretary.

We recommend that a copy of these recommendations be placed in the hands of every society President and Secretary as a constant reminder to each society of our aims for the coming year, and the vows we have made.

Recommendation Committee,
Mrs. Leslie Mountford.
Mrs. G. B. Johnson.
Mrs. W. A. Cook, Corresponding Secy.,
Washington, Iowa.

FOREIGN MAGIC.

A series of most interesting, true stories of Chinese life told in a delightful manner.

The author has given the humor and tragedy, the joys and disappointments which are constantly following one another so closely in a medical missionary's life.

Young people will enjoy this book and mothers will find the little folks most anxious to hear many times "How Betty saved the kiddies." A great fund of information easily converted into most interesting Sabbath afternoon stories for children.

OUTLINED PROGRAMS.

Outlined Programs for 1920 are now ready. Orders are filled as rapidly as received.

If any delay after receiving this Magazine please notify Women's Missionary Magazine at once.

We ask subscribers when changing their address to be kind enough to notify us. Recently and frequently we have received notice from the postal authorities to the effect that the person addressed has removed, and left no address. Sometimes mail is returned with notice that the one addressed is not found. All this confusion could be avoided by attention to our request. So, therefore, please.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. MARY CLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

COMRADES—WE ARE!

A Thank-Offering Monologue.

Dear Thank-Offering Box we are comrades at last,
And I love you for present, and future, and past,
Yes, even for pain you have given, you see,
Because you have taught a rich lesson to me.

I cared not at all, for your meek quiet face,
When first you were given my home life, to grace,
I grudged every penny I gave to your keep,
Because, you see, conscience and heart were asleep.

Your emptiness seemed to accuse me with might,
And I tried hard to keep you, quite out of sight.
Neglected on shelf or in closet you lay,
Only fitfully glimpsing the light of the day.

But somehow, your presence still troubled me sore,
And I tried to forget, but remembered the more,
That you were a messenger bringing to me
The appeal of my Saviour, for love gifts so free.

In your empty forlornness you seemed oft to say,
"I am hungry for gifts," but I answered you, "Nay."
Then a thought came to me, Oh! infinite cost
Of Jesus "an hungered" while seeking the lost.

And, dear box, you seemed to outreach pleading hands,
For those who are hungry, and lost in all lands.
And brown hands and yellow reached up to my sight,
Then again there were hands from our own land of light.

In the palm of each one I could read, "Inasmuch
Ye have given to me, when ye have given to such."
For the feast of the gospel is waiting for all,
And the world children, too, are awaiting their call.

Then, Thank-Offering Box, you said unto me,
"Your mercies are wondrously constant and free,
Your hands overflow with rich blessings you see,
Just count them, they are more than the sands of the sea."

"You've been fed all your life on the rich Gospel food,
From infant days onward to bright womanhood,
You know naught of soul hunger, darkness and cold,
For you and your dear ones, are safe in the fold."

"I am here to remind you of lost ones outside,
Who wander in fear, knowing not where to hide,
In the darkness and sorrow and terror of life,
The voice of the Saviour speaks peace to your strife."

"I am only a Thank-Offering Box, it is true,
But my name brings a beautiful message to you,
For it says, 'If you're thankful for blessings so free
Let your heart make its gratitude gift unto me.'

I will pass it along to the hungry and sad,
A share of your gladness to make their hearts glad,
And the love you divide God's lost children to save,
Will flow back to your heart, like a great tidal wave."

You remember, dear box, you said this to me,
And at first I was scornful as scornful could be,
I coldly resented your questioning plea,
"Are you thankful? Oh, woman, then prove it to me!"

Was I thankful enough for such blessings as these?
What heart could make answer, and feel quite at ease?
Could small gifts and trifles a worthy gift be
To the One, Who had given these blessings to me?

No! Shame on the thanks, if the box measures right,
For paltry and small is the gift to the sight.
It tells not of love that offers its best
But of trifles for thanks, while withheld, is the rest.

You told me all this in your mute pleading way
As I looked on your emptiness day after day,
My heart heard the message that rings in your name,
And gratitude embers were fanned into flame.

And now, when my blessings I count, "one by one,"
I gratefully count YOU for what you have done,
For whereas I was blind, you taught me to see
How wondrously rich, are God's blessings to me.

You have taught me these blessings to gladly divide,
For the sake of the lost, in this great world so wide.
And so, little box, we are comrades at last,
And I love you for present, and future, and past.

And never, no never, from you will I part
For a wonderful blessing you are to my heart.

—Selected.

A PLEA FOR THE USE OF THE THANK-OFFERING BOXES.

The above "Monologue" is given with the earnest hope that every reader will plan to begin the New Year with having in her possession a *Thank-Offering Box* into which she will place her daily or weekly gift of gratitude, until the *ingathering* of the contents next Fall for the 1920 Thank-Offering.

Try the faithful prayerful use of the box, and see if it will not prove to be a bond of love between you and your Lord.

A THANK-OFFERING MESSAGE FOR THE YEAR NINETEEN AND TWENTY.

SOMETHING NEW.

Solomon tells us, "There is nothing new under the sun." Solomon in his wisdom knew he was right. But, we who are less wise, some times are given new methods, in using old plans of work, that have the appearance of being new, and under God's blessing accomplish the desired end in view.

The Missionary Societies of the church—Women's Young Women's and Juniors—have each, again and again been urged to give at the close of each year's Thank-Offering "Ingathering," the total gifts for the current year, in large figures on a black-board or chart, and place beneath, the goal *an advanced sum* for the succeeding year. Said chart to be kept in a prominent place in the room where the society holds its monthly meetings for the twelve months.

During 1919 some societies kindly responded to this plan with wonderful results. One society more than doubled its high goal and gave over $1,000; another gave three times the amount of the previous year; another that had never in its history reached $200 gave $500 and the wonderful story has not yet come to the end of its first chapter.

IS THE NEW PLAN NOT WORTH TRYING IN 1920?

This beginning of the first chapter of our Thank-Offering story, prompted the planning for a beautiful Poster to be sent free to all societies, at as early a date in January, as the printers can get it off the press.

It would not be wise to attempt sending it out while the Christmas mail is heavy, so keep watch for your new visitor in the New Year, and give it a hearty welcome, at a Society Rally, and dedicate it with a rousing program of praise and thanksgiving. Each society in a congregation will be furnished with its own poster, but all could unite in taking part in the Rally program. (*Don't forget to give a place for the Juniors.*)

This new plan of giving the report of the previous year's Thank-Offering, and the high aim for the new year, in an attractive form, will, we trust, inspire every society to a new realization of the importance and possibility of this part of the Lord's work. Plan to begin the New Year with a new consecration of strength, and time, and talents, and means, and efforts, toward reaching a total for 1920 Thank-Offering of which the most optomistic worker had never dreamed.

Begin, continue and end all your efforts in prayer, and God will bless with abundant success. Let us test His promises.

WANTED.

WANTED—All Thank-Offerings sent through the Presbyterial Treasurers to Mrs. J. B. Hill, 5852 Bartlett Street, Pittsburgh, Pa., not later than *December fifteenth*, as her books close for the 1919 offering on January 1, 1920.

WANTED—A well filled in blank from every society sent to its Presbyterial Thank-Offering secretary, not later than *December* 20, 1919, and thus help the Presbyterial get on the Honor Roll.

WANTED—Every Presbyterial Thank-Offering Secretary to compile from the society blanks a report for her Presbyterial, and then forward all the blanks to Mrs. M. C. Porter, 905 Publication Building, Ninth Street, Pittsburgh, Pa., early in January, for her annual report.

WANTED—*Not one single society omitted from the report to Convention at Fort Morgan, Colo., in May,* 1920.

WANTED—*To make* 1920 *the banner year in the Thank-Offering Department of the Women's General Missionary Society.*

JOYFUL THANKSGIVING.

Some years ago, a young girl, a member of a Young Women's Missionary Society was asked to prepare a paper for the Society, on the subject, "Giving, From a Girl's View-point."

Within a few days of the appointed meeting, she sat down to write, and to her own surprise she found that she had no views on giving—not even one idea on the subject.

The next day while waiting for a train for Boston, she saw two little girls standing on the corner, one of them with a baby in her arms.

As a lady with a large bunch of lilacs passed, the older girl said, "If that lady had given me those flowers, I would give you half of them."

The young lady took her seat in the car, and the picture of those two poor children and the lilacs remained in her mind.

Was not her own yard full of lilacs, and yet she had never even thought of giving any to those who had no flowers. The next morning she carefully picked a large bunch and took over to poor crippled Martha Holt, the washerwoman's daughter.

Martha's face beamed with pleasure, and as she hobbled to the kitchen for a vase of fresh water, the young girl noticed two small boxes on the table beside some crochet work.

One box was marked "Malachi 3:10," and the other was her "Thank-Offering" box, 2 Chron. 29:31. Without hesitation, the young girl emptied the contents of her purse, that later would have provided her a treat of chocolates, and said nothing.

That evening she took down her Bible and read Malachi 3:10 over several times, "Bring ye all the tithes into the store house—and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Turning to 2 Chron. 29:31 she read, "Come near, and bring thank-offerings into the house of the Lord."

Then came the query. "If Martha Holt, a poor cripple, can crochet lace and give one-tenth of the income to the Lord, and besides, give joyful Thank-Offerings for special blessings, what should I give to my Lord to be giving proportionately?"

There was no prepared paper for the missionary society on, "Giving From a Girl's View-point" but the story was told in its simplicity, and the attitude of that entire society was changed from one of formal duty to one of joy and thanksgiving.

LOOK!

LOOK ON—The fields in America, Egypt, India, and Sudan and see them "white already to harvest."

LOOK INTO—The fields, and note the great need of the largely increased number of workers therein.

LOOK UP—To the Lord of the harvest, and pray fervently and continually that He will send laborers into His harvest.

LOOK OVER—Your own family and see if there is not one member willing to enter the mission fields at home or abroad.

LOOK OUT—And improve every opportunity to interest others in helping to send forth workers.

LOOK DOWN—The list of your personal friends and find how many are financially able, and willing, to give liberal Thank-Offerings in the New Year, toward the support of *substitutes* in the mission fields.

LOOK AT—The blessings and mercies God daily bestows upon you and yours and prove your gratitude with frequent Thank-Offerings.

LOOK ABOUT—And see how many who enjoy gospel privileges, will give a certain sum per day, or week, to pass the gospel on to those who have it not, and supply them with Thank-Offering boxes.

LOOK UNDER—The seeming indifference of your friends to missions, and see is there is not even one spark of love for Christ's cause, that, with God's help, you can fan into a flame of enthusiasm.

LOOK BACK—And note wherein you have failed to do your whole duty to missions in the past, and pray for grace to enable you to overcome similar failures in the future.

LOOK FORWARD—And resolve, to hereafter heed the Lord's commands, *"Bring ye all the tithes into the store house"* and *"Come near and bring*

Thank-Offerings into the house of the Lord.''

LOOK FOR—The rich blessing God has in store for those who give to Him.

A NEW CHURCH FOR A NEW WORLD.

If the world is to have *a NEW church for a NEW world,* the church members must be NEW in character, NEW in purpose, NEW in practice, NEW in stewardship, NEW in life, NEW in recognition of God's right to use them.

The women of the church have a large part to perform in helping to make a NEW world.

As the mother is in the home, so are the children, who are to become the leaders in the *NEW church.*

''Consecrate yourself this day to the Lord.''

LIST OF LIFE MEMBERS.

MEMORIAL ROLL.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.
2. Capt. John Paisley. By his wife.
3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.
4. Mrs. Emma H. Brown. By her husband.
5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.
6. Mrs. Mary G. George. By her son, Mr. W. S. George.
7. Mr. and Mrs. Daniel Cleary. By their daughter, Miss Fannie A. Cleary.
8. Mrs. Julia Ingham Adams Frothingham. By her daughter, Mrs. A. A. MacLachlan.
9. Mrs. Catharine A. Wiggins. By her son, Mr. D. L. Wiggins.
10. Anna McCourt. By her sister, Mrs. Margaret McC. Boal.
11. Mr. J. A. Duff. By his wife, Mrs. J. A. Duff, Sterling, Kans.

LIFE DIRECTORS.

$300.00 Each.

1. Mrs. J. P. MacDanel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.
7. Mrs. Anna M. Scott.
8. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
9. Mrs. W. B. Boies.
10. Mrs. Ada Reber.
11. Mrs. Mary Clokey Porter. A ''D. S. C.'' for most valiant service in the W. G. M. S. Division of the Lord's Army. Bestowed by a devoted friend in Sixth Church, Pittsburgh, Pa.
12. Mrs. J. A. Miller, Indiana, Pa. By her husband.
13. Mrs. Percy Craig, New Castle, Pa.
14. Mrs. Margaret McClenaghan, of the W. M. S., Washington Heights, 2nd United Presbyterian Church. By Mr. J. G. McCrory.

Mrs. J. B. Hill, Treasurer.

SENIOR LIFE MEMBERSHIPS.

($25.00 Each).

From October 15, 1919 to November 15, 1919.

1. Mrs. W. A. Dugan, Coin, Iowa.
2. Mrs. Thomas Pyles, 130 S. 10th St., Cambridge, Ohio. By her husband.
3. Miss Florence Tomaseck. By Y. W. M. S. of 1st Church, Canton, Ohio.
4. Mrs. Edith Dold Wilson, 617 Collier St., Pittsburgh, Pa. By her mother.
5. Mrs. Amanda Bradshaw, 6557 Ladson St., Pittsburgh, Pa.
6. Mrs. Emma M. Clark. (In memoriam). By her daughter, Mrs. Harriet K. Thompson.
7. Mrs. W. A. Stewart, Spokane, Wash. By Mrs. W. J. Gray, Hooper, Wash.
8. Mrs. W. J. Gray, Hooper, Wash.
9. Mrs. A. L. Dickson, Tarkio, Mo. A birthday gift for her daughter.
10. Anna C. Hogue, Kirkwood, Ill. By Y. W. M. S. of Kirkwood.
11. Mrs. Frank A. Long, 2434

Perrysville Ave., N. S., Pittsburgh, Pa. By her husband.

12. Mrs. William G. Bailey, 28 Wilson Ave., N. S., Pittsburgh, Pa. By her husband.

13. Mrs. Agnes Eagle. By her son and daughter, Dr. and Mrs. W. W. Eagle, Kansas City, Kans.

14. Mrs. William Alexander, Braddock, Pa. By her daughter.

15. Mrs. E. P. Douglass, 2105 Jenny Lind St., McKeesport, Pa.

16. Mrs. Emily McClure. By W. M. S. of North Church, N. S., Pittsburgh, Pa.

17. Mrs. Belle Watson Hammond, 807 Stewart Ave., Cambridge, Ohio.

18. Miss Florence White, Cairo, Egypt. By the Mission Circle, Grove City, Pa.

19. Mrs. Alice E. Garges, Savannah, Ohio. By her son, Herbert K. Garges.

20. Mrs. S. J. Patterson, Ft. Morgan, Colo. By W. M. S. of Ft. Morgan.

21. Miss Ruth Warnock, Sargodha, India. By her aunts Ella and Edith Warnock.

22. Mrs. J. Calhoun, College Springs, Iowa.

23. Mrs. A. R. Mumford, College Springs, Iowa. By W. M. S. of College Springs.

24. Mrs. G. A. Slentz, Mt. Ayr, Iowa. By relatives.

25. Mrs. Herman W. Eavey, Wilmington Pike, Xenia, Ohio. By Mrs. J. E. Eavey.

26. Mrs. R. H. Nash, Hook Road, Xenia, Ohio. By her son, William.

27. Mrs. Frank H. Dean, E. Market St., Xenia, Ohio. By a friend.

28. Mrs. W. F. Andrews, N. Galloway St., Xenia, Ohio.

29. Mrs. F. E. McGervey, N. Detroit St., Xenia, Ohio.

30. Miss Lida Jobe, W. Market St., Xenia, Ohio.

31. Miss Martha Anderson, Jamestown Pike, Xenia, Ohio. By Mr. and Mrs. George Moore.

32. Mrs. Graham Bryson, Clifton Pike, Xenia, Ohio. By Mr. and Mrs. George Moore.

33. Mrs. Irene James, Bellbrook, Ohio.

34. Mrs. Herbert Tate, Spring Valley, Ohio.

35. Mrs. L. A. Jackson, 1515 Hawthorne Place, Columbus, Ohio. By her husband.

36. Miss Katherine Davies, 574 Keifer Ave., Columbus, Ohio. By two friends.

37. Mrs. Marvin J. Thompson, 326 Troup St., Rochester, N. Y. In memory of Miss Belle McConnell.

38. Miss Sarah Mahaffey, Ben Avon, Pa. By her sister, Mrs. Wm. Boggs.

39. Miss Nelle Moore, 1207 Linden Place, N. S., Pittsburgh, Pa.

40. Mrs. G. W. Bovard, Atlantic Ave., McKeesport, Pa. By Mr. H. M. Clark.

41. Mrs. H. M. Clark, 508 Monongahela Ave., McKeesport, Pa. By her husband.

42. Mrs. Charles Hutchison, Pacific Ave., McKeesport, Pa. By Mr. H. M. Clark.

43. Mrs. Frank Berry, Atlantic Ave., McKeesport, Pa. By Mr. H. M. Clark.

44. Mrs. J. W. Bumbaugh, Dravosburg, Pa. By her husband.

45. Mrs. J. C. Stauffer, Connellsville, Pa. By her husband.

46. Mrs. Jennie Brinker, Latrobe, Pa.

47. Miss Helen Smith, Latrobe, Pa. By her father and mother, Mr. and Mrs. H. H. Smith.

48. Mrs. Susan Lehman Bennett, 519 E. Main St., Latrobe, Pa. By Women's Bible Class No. 15.

49. Mrs. Susan E. Johnston, R. F. D. 1, Latrobe, Pa. By Women's Bible Class No. 15.

50. Mrs. Margaret Orr Patterson, West Newton, Pa.

51. Mrs. James Latimer, West Newton, Pa. By her husband.

52. Mrs. A. M. Blair, 36 N. 2nd St., Duquesne, Pa. By her husband.

53. Miss Addie M. Gibson, 823 S. Union Ave., McKeesport, Pa.

54. Miss Mary Henderson, 802 Huey St., McKeesport, Pa.

55. Mrs. Elizabeth Henderson,

Church St., McKeesport, Pa. By a friend.

56. Mrs. Essex Thomas, 810 Arlington Ave., McKeesport, Pa.

57. Mrs. J. Thompson Wilson, 817 5th Ave., McKeesport, Pa. By her husband.

58. Mrs. Blanche Hare Wheeler, 59 Virginia Ave., Wheeling, W. Va.

It is a great pleasure to report that seven new Senior Societies have been formed this year: one at King's Hill in Idaho Presbytery; one at Tulsa in Oklahoma Presbytery; three in First Ohio Presbytery, Trenton, Le Sourdsville, and Frenchburg; two in Spokane Presbytery, Washtucna and Spirit Lake.

Idaho has gone over the top. In December, 1918, a Women's Society was organized in Roberts. This being the only congregation in the Presbytery without a Senior organization before, put Idaho on the Honor Roll. Now, with a society in the Mission Sabbath School at King's Hill put her "Over the Top."

At Tulsa, in a congregation of eighty members, a Women's Society has been organized with thirty-five charter members.

The women in congregations where there have been no societies are surely awakening to the necessity and pleasure of having Women's Missionary Societies in their congregations.

If the women in congregations which have these organizations appreciate the privileges they have been enjoying for years, they will endeavor to increase their membership by interesting the disinterested and we will be able to report 2x42428 or 84856 members in 1920.

MRS. D. J. BROWN,
Statistical Secretary.

CORRECTION.

Mrs. W. A. Dugan, Coin, Iowa, instead of Coin, Ohio, as published in November Magazine.

STUDY FOR THE MONTH.

JANUARY.

Foreign Missions:

"A CRUSADE OF COMPASSION."

For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. 2 *Cor.* 4:15.

Chapter 1—The Battalion of Life.

By Mrs. J. P. White.

Scripture—Acts 1:8, Matt. 28:19-20.

Roll Call—Give a promise for healing.

Prayer—For the New World Movement of United Presbyterian Church.

1. New Missionary Movements.
2. The World's Need of the Missionary Physician.
3. The Special Field of the Women Physicians.
4. Who's Who in Medical Missions.

Home Missions:

"CHRISTIAN AMERICANIZATION A TASK FOR THE CHURCHES."

Chapter 1—The Present Issue.

By Mrs. Haidee Ewing Rankin.

Topics for Study—

1. America as it is—Socially, Politically.
2. National Unity. A subject to be Studied and Apprehended; a Condition to be Fostered and Achieved.
3. National Unity. A Spiritual Condition, and its Accomplishment; a Spiritual Process.

"In entire counties in Illinois and Wisconsin, the English language is scarcely ever heard outside of the large towns. Thus one result of this migration is the development of an ignorant rural peasantry and a class of absentee land-lords."—The Problem of the Rural Districts.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Avenue, - Dormont, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Eva Johnson, Henderson, N. C.
Miss Minnie E. Beatty, Chicora, Pa.
Miss Mary E. Baird, Zagazig, Egypt.
Miss Davida Finney, Monsourah, Egypt.
Miss Elizabeth McMillan, Frenchburg, Ky.
Miss Eleanor W. Maconachie, Down, Ireland.
Miss Margaret Fehlman, Gurdaspur, India.
Miss Irma G. Allen, Fresno, Calif.

NEW Y. W. SOCIETIES.

Colorado Presbyterial, 1st Denver, Mary A. Lawrence Circle, Superintendent, Agnes C. McCallum.

Lake Presbyterial, Conneaut Lake Y. W. M. S., 10 members.

Xenia Presbyterial, 1st Springfield Y. W. M. S., 26 members, President, Hazel Bell.

OUR YOUNG WOMEN'S SPECIAL.

We need to be alert! The amount reported received for this fund at the first of November fell short of last year's amount at this time by almost $150.00. Perhaps money has not been forwarded as promptly as last year. There may be no lack of faithfulness. It is to be hoped that societies will consider this a matter of first importance. No new special should supersede it. Scarcely a person is unable to give the required amount of nearly two cents per week, or $1.00 per year. Let each one help bear this responsibility.

HOW IT WAS DONE.

Some problems that seem impossible of solution are sometimes solvable. The Young Women's Secretary of Monmouth Presbyterial tells about the success attained in one of the Monmouth churches:

"We have a new personnel in the mission circle of the Ninth Avenue Church. The Marigold Circle which was organized some years ago has outgrown the school girl age for which it was originally planned. This society has been taken in bodily, except its name, into the Lois M. Buchanan Circle. It is now known as Chapter B of the L. M. B., the original society becoming Chapter A. An entirely new bunch of girls of Junior High and high school age forms the 'Marigold Circle.' Isn't this one nice way to deal with the old problem of age? The members of Chapter A of the L. M. B. are for the most part engaged in some line of business so are hindered from meeting with the Senior society which meets in the afternoon."

Do you have young girls under twenty who will not enroll even in the mission circle because the members are older than they? Why not try the "circle promotion" and fill up the vacated society with new recruits? Some women's societies might be rejuvenated by such a method as well as the young women's organizations.

OUR GOAL.

This is the season of out-door games, especially foot-ball. We are told how it is drilled into the eleven that they must forget personal desires or aims and must work as one man to win laurels for their team and their college. The success of some teams convinces one that the players are loyal and forget everything except the goal.

Any one who wishes to attain success must have a fixed and worthy goal towards which to strive. Without such an incentive, failure, or only a very imperfect accomplishment, is assured. The music pupil that counts minutes until its hour is in will learn to watch the clock and little more. The student that slides along, hoping only to get into the next class, may or may not succeed. The Christian will get little joy out of the Christian life if her only thought is to live along on a low plane and "at last get inside the gates."

We are not enough concerned about our goal. The goal of the Christian is to be a co-worker in the ushering in of Christ's Kingdom. We are too much like Peter in his walking-on-the-sea episode. We may start out bravely enough, but soon allow intervening objects to attract our attention and we grow careless. The surging billows and the coming and the going of the waves made Peter dizzy because he had taken his eyes off his Master, he looked down.

This same trouble seems to be ever present to confound modern Christians.

These days when statistics show decrease instead of gain in the membership of the church, it is surely time to be thoughtful. We have a goal. Why are we not reaching it? Our young women are not wholly to blame for the slow growth of their particular branch of work. Perhaps the pastor is not in entire sympathy with their cause and frankly admits he is of no assistance to them. Has he taken his eyes off the goal, and does he see only multiplied organizations and more responsibility for himself? Perhaps the Senior sosociety has decided there is no use to try to interest its young women in an organization of their own or it is loath to give up the young members enlisted in its ranks. Has it lost sight of the goal?

We are too much occupied by detail and too little concerned about the ultimate end. Do we grow discouraged about our monthly meetings? Perhaps no one, not even the executive committee, is vitally interested in the final triumph of Christ. Possibly the whole time and thought are being put on intermediary objects, things without spiritual value. Is the membership alive to the value of prayer? Is it faithful in the prayer circles? Is it the right hand of the pastor in the mid-week prayer meeting?

We are so in the habit of charging our lack of success to location or environment or weather or business or worldliness or pre-occupation or lack of time or scarcity of numbers or a dozen other things. Have we failed to show our sisters the great importance of the missionary project? Perhaps we have minimized our society work by word and act, having failed to always keep our own minds fixed on the goal. We have sunk in the troublous waters of every day busyness. We need to do like Paul—forget the past and press forward for the prize. We need to run with patience the race. We need to hold on mightily to our goal—"Thy Kingdom come."

—I. B. L.

The Young Women's Secretary, of Cedar Rapids Presbyterial holds a unique position among the secretaries. One of the organizations of which she has the oversight is composed of young Indian women. These girls are spending some time at the sanatorium at Toledo, Iowa, seeking health. They have spent their lives in boarding schools and come from all parts of the United States. Probably some society might feel disposed to send a little cheer to these girls who are trying to serve their Master although hampered by ill health.

A letter from the secretary of the society to the Young Women's Secretary of the presbyterial follows:

Toledo, Iowa, October 18, 1919.
Care Indian Sanatorium.

My Dear Miss Brownlie:—

I have been requested by Mrs. Smith of Tama Mission to write you a letter telling all about our missionary society here.

We were organized last spring with twelve members. There are fifteen of us now. It is rather hard to get a large membership as some are leaving, while some come. We hope though that we may have enough old members to keep the society going.

At present we are studying Egypt, and "One Hundred Girls of India." Topics on Egypt are assigned to the members to be discussed at the next meeting, and Mrs. Smith read aloud a chapter from the book named above.

We are going to give a program next month and invite others to come. It will be a Thanksgiving program, and we are going to send our Thank-Offering to Egypt. We enjoy our meetings so much though we are but a handful, and are so grateful to Mrs. Smith for her interest in us.

Very sincerely,

NETTIE STANDINGBEAR, Secretary.

Note:—Societies do not designate the Thank-Offering as a usual thing. Individuals may do so.—Ed.

CO-OPERATION.

Webster's Dictionary, that never failing source of reliable information tells us that co-operation is "working together." Surely a very simple thought, and yet what infinite difficulties are sometimes encountered in trying to get folks to "work together." We are all well acquainted with the old maxims, "In union there is strength," "United we stand—divided we fall," and the more homely, "Two heads are better than one"—all of which emphasize the value of co-operation.

The Great War brought to us one great lesson—a lesson we will never forget—and we are going to profit by it more and more as time passes. That lesson is to be found in the "get-together" spirit shown by the Allies. All else was subservient to the one big aim—to win the war. In our Young Women's Missionary Society we need to cultivate this "get-together" spirit with the one big aim—to win the world for Christ. Just now, with the New World Movement and the "407" Movement pleading for our interest and our prayers, there is a wonderful opportunity for co-operation in this line of service.

In order to achieve our proper success as a society, we must be partners—not antagonists. We must substitute mutual helpfulness for antagonism. Co-operation should not be difficult. Its most important requisite is loyalty to one's fellow-members and to the work of the society. A group of people who are capable of fidelity can by co-operation form an organization of infinite possibilities. The basis of such an organization must be mutual helpfulness, else it fails.

The spirit of co-operation does great things. It takes hold of the fundamental instincts—to help one's fellowmen, to be kind, to be generous, to render mutual aid—and encourages them. It develops the thought that the concern of one is the concern of all, and that no member can neglect her duty without the whole society suffering. There must be genuine co-operation based upon common interest and participation in the work. We cannot render the service demanded of us unless we realize exactly what that service is and adopt a common purpose with regard to it.

There is perhaps no more deadly foe to co-operation than the spirit of unkind criticism which is sometimes allowed to creep into our ranks. In the recent war, we learned that the job called for the effort of every man, woman and child in the country. Every one was a factor in the fight. It is the same in the missionary society. Every one must strive along the same lines. United effort is what counts. Too often, much individual effort is misdirected—much energy is expended in working at cross purposes—in building up and pulling down—but accomplishing nothing. We must attain to a certain degree of coordination in our thought and purpose. If we are to "work together," we must first acquire the correct point of view and must then think straight. The optimistic view-point sees and emphasizes only the big things that can be done. The pessimistic view-point sees only the mistakes—past, present and future. It is easy to sit and deplore mistakes. It is easy to look askance at those in the lead and criticize their methods. Destructive criticism is always easy and unfortunately, always in evidence. It may be heard every where. Let us debar it from our meetings. The only justification for criticism is in its use as a guide to future operations and to the correction of present faults. Co-operative effort builds up—tearing down only where necessary to erect a stronger structure.

Personal efficiency is a very important factor in co-operation. We cannot too strongly emphasize this point. Each member, by her own work, either strengthens or tears down. Insofar as she is efficient in her own work, she co-operates in the work of the society. She must do three things: First, do her own work as it should be done; second, consider honestly and without prejudice the suggestions of others; third, make—in a kindly spirit—her own suggestions for improvements and the elimination of faults. A spirit of indifference is fatal to progress, so she must maintain an active interest in the work.

We turn to the Word of God and we find in all its divine history, God "working together" with men. Christ appointed the twelve to work with Him. In so doing, their strength was developed by exercise and their initiative brought out by responsibility. It was necessary that they be trained for the time when Christ should leave His work in the world to be carried on by them. They were everyday men. Christ's first body of followers was much the same kind of people as make up His church today and the needs of the church are much the same. "The harvest truly is plenteous —but the labourers are few." "Pray ye therefore." This leads us to the thought of co-operation in prayer. "Pray ye therefore" is a command; nay, let us call it a gracious invitation to our young women to become "co-workers with Christ" in gathering the harvest of souls. He wants us to be laborers with Him as well as for Him.

MABEL WEITZEL.
Y. W. Secy. of Monongahela Pres.

PROBLEMS OF THE MIDDLE WEST.

Problems! It is a word on every lip and in every paper today. We never dreamed there could be so many problems as have come to this world since the world war began.

The problems we are to discuss just here are the problems of the Young Women's Missionary Society of the Middle West.

If you do not have a Y. W. M. S. in your church, why not? That is one of the problems of the Middle West.

In smaller congregations it is difficult to maintain a Senior and a Young Woman's Society as well. This is my first experience with a Young Women's organization because in the smaller town and smaller congregation all of the young women belonged to the Young People's Christian Union and also were always on hand at the missionary society "church suppers" and had our part on the program and other work of the Senior Society.

So this is the first problem. Whether or not it is possible and advisable to have an organization of the young women. Granted that it is possible—that the congregation is large enough to maintain a Senior and a Young Women's organization, as it is in larger towns, where there are enough business girls and teachers and such who can not meet in the afternoons but can come together for evening meetings, then the problem is to get them to join such an organization. Another problem is to enlist the teen age girl in the missionary society if there be but one young women's organization and it composed of older young women.

A Young Women's Missionary Society must be alive. It must be interesting. It must be full of enthusiasm. It must be helpful. Then it will be attractive to young women. Every young woman in the congregation should be a member and not only should she be a member but she should take an active and interested part.

For the most of us, this is the problem. It is not so difficult to get them to say they will join our society. The hard part is to get them to attend the meetings and take an active part. I can probably safely say that if you should visit any Y. W. M. S. in the Middle West you would find the faithful few carrying on the meetings. How can we get the others interested and active?

It is a problem that faces most clubs, but more especially the religious organizations. It always was and always will I fancy. But why should not every young woman in the church be interested in doing the Master's work? That is what it means to belong to a missionary society. It is to be in our Master's service. Should it not be our duty as well as our pleasure to do this little for Him and do it well?

The young women have a great work to do. It is a distinctive work. It can be done by no one else. Let every young woman of the United Presbyterian Church rally to it.

MRS. J. L. SHERRICK.
First Monmouth Y. W. Society.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary.

904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

MISSION STUDY TEXT-BOOKS FOR 1919-1920.

A Crusade of Compassion, (Foreign-Senior), Paper, 40c.; Cloth, 57c.
  How to Use, 12c.
Mook, (Foreign-Junior), Paper, 35c.
  Leader's Guide, 8c.
Christian Americanization, (Home-Senior), Paper, 40c.; Cloth, 75c.
  Teacher's Supplement, 6c.
  Suggestions to Leaders, 10c.
  The Bible Message, 15c.
  A Pageant of Democracy, 15c.
Called to the Colors, (Home-Junior), Paper, 33c.
  Leader's Manual, 10c.
  Take-Home-Envelopes, 10c.

Leaflets to Supplement "A Crusade of Compassion."

In the Steps of the Great Physician, 3c.
For the Healing of the Sick, 3c.
Outside the City Walls, 3c.
Witch Doctors and Charms, 2c.
How the Inner Court was Reached, 2c.
The "Zar," 2c.
The Claims of Suffering, 4c.
Medical Missionary Work in the Delta, 3c.

Home Mission Leaflets.

Home Mission Department, 1c.
Foreign Missions At Our Doors, 4c.
Christmas on Gladie, 3c.
Child Life of the Southern Mountaineer, 10c.
Freedmen's Missions, 2c.
Women's Work in Freedmen's Missions, 2c.
Influence of Mission Schools in the South, 3c.
Utah's Need of the Gospel, 2c.
Our Spanish Speaking Citizens, 3c.
The Penitents of New Mexico, 2c.
Christ in America (presentation), 10c.

Narrative.

A Missionary Corner, 2c.
Did It Pay? 2c.
Giving From a Girl's Viewpoint, 2c.
The Story of a Mite Box, 2c.
Two Calls With a Difference, 3c.
What the Heathen Do for Me (poem), 1c.

Standard Supplies.

Power House at Pathankot, Cloth, 60c.; Paper, 40c.
The Egyptian Sudan, Paper, 20c.
Junior Wall Roll, price, $1.00.
Contribution Envelopes, 25c. per hundred.
Budget Cards, 5c. per dozen; 25c. per hundred.

The 1920 edition of the Prayer Cycle will be ready for the first of January. Order now and they will be mailed out as soon as printed. Price, 10c. each; $1.00 per dozen.

Bread is the gift of God, but we sow for it and we reap for it. So with these other gifts of God—power, wisdom, strength, love. They are the gifts of God, but we have to pray for them, and therefore prayer comes to be the most beautiful work in the world, the most glorious work, to be done with a method, to be done with perseverance and at regular times, and yet to pervade the whole life, so that in a true sense we pray without ceasing.—A. F. W. Ingram.

PLANS AND PROBLEMS.

BY KATE A. HILL.

Resolved that the monthly program of our missionary meetings will receive more time, effort, thought and prayer.

Who will make this their resolution for the New Year?

The other day I found a leaflet, "Program Buildings" by Mrs. Katharine V. Silverthorne. As I read it I said, "I wish every society could spend a whole meeting discussing this leaflet." Send for it to Room 48, Stevens Bldg., N. State St., Chicago, price, 3 cents; 30 cents per dozen.

But I cannot wait for you to send for it and I am afraid some of you won't, so I am going to pass on to you some of the things I found in it.

I. Program Committee.

1. Personnel. "The brainest, most tactful women, with the widest vision and most ability to be found in the society."
2. Requirements. "Building a program requires time, thought, knowledge, invention, ingenuity and imagination."
3. Should be given a free hand. "A program committee should never be asked to depend on precedent or custom. They are to save the society from ruts."

II. 1. Aims of a Program.

- a. Intelligent information.
- b. Increased membership.
- c. Spiritual growth in every member.
- d. More workers, more efficient service, more and increased gifts.

Has your program the past year been built consciously to these ideals?

2. Here is a suggested aim:
   - a. To attract the uninterested woman.
   - b. To hold these women and really interest them. Therefore it must be alive, vital, up-to-date, informing—not too long.
   - c. Develop new women for leadership.

III. Program characteristics.

1. Make your programs—(1) practical; (2) diversified; (3) flexible; (4) informing; (5) interesting.

"Diversify your programs be employing discussions, debates, book reviews, pen pictures, stories well told, a picture gallery, a magazine quizz, map talks, dramatizations, travelogues, impersonations, lives of missionaries well told, etc. Use as many women as possible. Discourage paper; encourage talks. Do not have magazine articles read."

2. "Begin the meeting with praise and prayer—using Prayer Cycle. Make the devotional service the heart of the program. Do not put it first. Let its place be determined by the impression you desire to create and to leave in the minds of those present."

IV Place and time.

1. A bright pleasant room. Begin and end on time. Length, one and one-half to two hours.
2 Suggested schedule.

10 minutes for opening song and prayer service.
10 minutes for business.
10 minutes for current events or "News from the Front."
15 minutes for devotional services.
40 minutes for program topics.
5 minutes for closing, summary, song and prayer."

Frequent appeals should be made to the eye through charts, posters, pictures, maps, etc. A poster committee makes a useful sub-committee of the Program Committee.

I hope every society will secure this helpful leaflet and put it into the hands of their Program Committee for next year.

Watch out for plans for Poster Exhibit at Ft. Morgan next May. Save all your Posters and make new ones.

Key-word for our women in New World Movement—Co-operation.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

A cable from Egypt has been received announcing the arrival of the party of missionaries who sailed from New York, September 13, and also of those who sailed on September 30. We are grateful that the Lord heard our prayers and that they all reached their destination in safety. On the 8th of November a party of twenty sailed from New York on the "City of Lahore" for India. It consisted of husbands and wives and children and the following named single ladies: Miss Mary E. Logan, Miss Helen D. Anderson, Miss Mary R. Martin, Miss Dora Whitely and Miss Florence Tomaseck. It is a small vessel, arranged to accommodate twenty-one persons, and when you remember that there were seven hundred applicants you will realize that the Lord planned well for us when He arranged that twenty of our missionaries should go on that ship. Arrangements have also been made on the Steamer "Taormina," sailing for Egypt, November 15, via Naples to take out a party of five. Those going then are Dr. and Mrs. Whitcomb, Rev. and Mrs. Lorimer, and Miss Lucia Dwight. Pray that all these friends may be kept from every danger on the sea and that they may reach their desired haven in health and strength.

Quite a number of our missionaries are taking advantage of the time while waiting, to study the Bible and Oriental languages in the W. W. White Bible School, 541 Lexington Avenue, New York, N. Y. A very generous arrangement on the part of the school has been made by which waiting missionaries may have the advantage offered by this wonderful school until permits are had to enter the different fields and sailing arrangements made to leave this country. The Misses Zink, Brown, Lincoln, Horst, Wengert, and Broyles are at present in the school and working hard in acquiring the difficult language under the skillful direction of Dr. Cummings. Pray that these girls may be given the gift of tongues and the light of the Spirit as they study the Word. Miss Jones, an alumnus of Columbia Hospital, is taking a post graduate course in the Pittsburgh Eye and Ear Hospital so that she may be better qualified to take up her work in India.

Dr. M. M. Brown and Miss Adeline Brandon are patients in Columbia Hospital at present. Miss Brandon is making a good recovery after an operation, and Dr. Brown thinks that they have now discovered the cause of his ill health in India and the treatment necessary for his complete restoration.

Missionaries from India, Egypt and the Sudan with the secretary of the Foreign Board and the Foreign Secretary of the Women's Board had three arduous days last week in going over the surveys received from our three fields to be used in the New World Movement of our own church and the Inter-church World Movement. A meeting of the Executive Committee of the New World Movement was held November 17, a meeting of the General Committee, November 18.

Our Treasurer, Mrs. J. B. Hill, reports the largest contributions for foreign salaries received in October that has ever been forwarded to her. Join with us in thanking the Lord for this manifestation of His power over the hearts of His people, and His answer to prayer.

We have seven congregations and individuals asking for names of missionaries and pledging their support. We only have six at present in view. As there will undoubtedly be other congregations desiring missionaries we urgently plead that young women who are considering this matter to get in touch with the Foreign Secretary of the Women's Board at once. We ought to send out, according to the survey just completed twenty-four young women next Autumn. At present there are only six in sight. Will every woman in our church unite with us in praying that the Lord will thrust out into His harvest field the young women whom He has chosen and called. There is to be an International Student Volunteer Convention in Des Moines, Iowa, December 31, 1919, to January 4, 1920. We hope that our young people who are thinking of foreign service and especially members of student volunteer bands and colleges will arrange their plans so that they can take in this convention and have a part in the great Spiritual uplift for which we are all praying.

Will all our women in their private devotions, their family altars, their missionary society meetings, continually intercede for a blessing upon the New World Movement of the United Presbyterian Church? The members of the general committee are working hard and praying constantly that they may be led into His plan for this great enterprise which our church has undertaken. Do not be at all discouraged at the sums of money which the coming surveys will demonstrate is needed for putting our work on the plane to which it belongs during the next five years. Let every woman sacrifice if necessary to contribute to this fund. Money is not the chief thing in this campaign. We long first for greater development in the Spiritual life of our people, for the establishment of family altars in every home, for better observance of the Sabbath day, and for a great increase in the number of tithe payers. After all these desirable objects are obtained the giving of our money to the Lord's work is a spiritual exercise. It is the outward evidence of a consecrated, devoted life, when we give the Lord not only our lives but our pocket books, with all they contain. Will much prayer also be made for the Inter-church World Movement which our General Assembly approved and which has several United Presbyterians on its committee of one hundred. In this movement no denomination loses its identity but all work together and pray together for the advancement of the Kingdom as the Allies marched under their own flag, were officered by their own men, and yet fought and died together for humanity's sake.

We have not yet had reports from the October campaign for members and subscribers to the Magazine. If members of missionary societies would pray and use the power that God has given us through this agency, and believe the promises He has made that He will hear and grant the prayers of His people, we would soon have every woman in our church enrolled as a member of a missionary society. Wherever possible get a time and place where the women of the church can meet for at least an hour every week for nothing else but prayer. The Tuesday morning prayer meeting in Pittsburgh still continues to be well attended and many testify to the spiritual refreshment obtained therefrom.

"The New World Movement =
Of The United Presbyterian Church
Of North America

JUNIOR DEPARTMENT

MRS. I. H. MILLIKEN, Junior Secretary **205 Lexington Ave., Aspinwall, Pa.**

NOTICE.

Friends are requested to send contributions of papers or appropriate articles for this page to the General Junior Secretary.

PRACTICAL JUNIOR WORK.

In the centuries long past when the Spartans had been defeated and they were required to give fifty of their children as hostages, they replied, "We would prefer to give one hundred of our most distinguished men." Sparta's *present* was involved in the safety of its men but Sparta's *future* depended on the children.

The Junior age is of primary importance as dealing with the most important and destiny making period of life. This must have been felt to be true by our Women's Missionary Society when they took upon themselves the responsibility of all our Junior organizations.

Nature has made the mother the leading spirit in the training of her children and this power should be used in directing the child in the development of its Christian life and we would say of the Junior Society that it is a means to this end. In these societies we aim to lead the child to Christ through definite Bible study and prayer and to create in him an interest in Missions, which is one of the foundation stones of a Christian life. So in Practical Junior Work we need co-operation and help of the mother. It means much to a Junior leader to know that in the home the mother will require that the work assigned be done. Teaching the Catechism to our Juniors at home last year was slow and discouraging work, because the children, with very few exceptions, did not prepare at home and the only way they learned was by repetition in the meeting, unsatisfactory and slow.

But if any child learned any of these fundamentals of our belief, this effort was worth while. And, our "Mother" society should have this child of theirs much in their hearts and minds. The appointing of a Superintendent and helpers surely is not all that is required of her? Interest, co-operation and the prayers, both public and private, will encourage the Juniors and will be a source of pleasure and profit to the Seniors. Visits to the Junior meetings by mothers are appreciated by children and leaders alike and inspire all.

In order to make a success of anything it is necessary to have "Enthusiasm" and that is where our Juniors shine. They do their share with a vim that is contageous. Young leaders are especially fitted to be Junior Workers because they are up-to-date and know how to use this enthusiasm where we older ones may dampen it.

"Boys will be boys" it is true, but these same boys will be men, and we aim not only to teach, but to train them so that they can take their places in Christ's Army when they are put in the fighting ranks.

The study of this Junior Army drill book (our beloved Bible) is one very important and practical work. As with the catechism, there seems to be no other place in our Church Work where it is required that the children commit Scripture. Following the course of study laid out by the Women's Board for Bible study the older children learn the 1st, 19th, 23rd, 24th, 91st Psalms, 13th Chapter of 1st Corinthians, the Beatitudes, Ten Commandments, while the beginners use short verses.

A drill in finding references showed us that while the Books of the Bible could be repeated correctly, yet the children had little idea of where to find any chapter or book so a little regular drill along with each subject is enjoyed by all.

The Junior boys and girls are taught to pray, simply and just as if talking to their Friend. Their belief in prayer is beautiful and it surely seems as if the angels must bend closer to hear the whispered words of some of these "little ones" of His.

And the missionary stories — the Juniors never get enough. Our Mission Study book for our own stations is very old having been published, I believe, in 1907, but is still useful when we study the beginning of the work. "Mook" is a wonderfully interesting story for this year's study, much more adapted to children than Jack and Janet. We also use with much profit the "Here and There Stories."

Miss Speer who taught many of our boys and girls in day school and who is just now entering her mission work in Egypt, is a "living link" between us and Egypt and I know this interest will grow as her work goes on.

And our Juniors' social life must not be overlooked. Socials are strenuous but well worth the effort. One or two a year go a long way to help along the work. It is a good idea to have the expenses of such and other incidentals met by an Honorary Member Roll at, say, 50 a year, and have the Juniors understand that their Missionary Offerings are NOT used for ice cream, etc.

Our Women's Board is generous indeed with leaflets and helps on all questions and with such a cheerful counsellor as Mrs. Milliken our ways are made bright. Our little Junior Magazine is a wonder, so much for so little. Every home would enjoy its visit.

The possibilities of this work are limitless and every day brings to mind things that should be done and that would be well worth doing, if we only had the time. It seems as if its only the busy people who have time for these little ones but our Master just as truly said "Feed my lambs" as "Go ye into all the world" and no more blessed or profitable work can we find to do than the moulding of the young life for the service of the King.

"I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still
It moved and yielded to my will.
I came again when days were passed,
The bit of clay was hard at last,
The form I gave it still it bore,
And I could change it nevermore.
I took a piece of living clay
And gently formed it day by day,
And worked it with my power and art,
A young child's soft and yielding heart.
I came again when days were gone,
It was a man I looked upon.
He still that early impress bore,
And I could change it nevermore."

(This paper was prepared and read for Steubenville Presbyterial by Mrs. J. J. Paisley, 2nd Church, Steubenville, Ohio.)

PARSONAGE DEPARTMENT.

Mrs. J. D. Sands, Parsonage Secretary, 123 Roup St., Pittsburgh, Pa.

PARSONAGE RE-PAYMENTS.

From July 1 to 16th, 1919.

Prosser, Wash.	$ 44.40
San Antonia, Texas	83.33
Lincoln, Nebraska	75.00
Sandy Lake, Pa.	304.50
Creston, Iowa	55.50
Kenton, Portland, Oregon	33.00
Olathe, Colorado	56.00
Riverside, California	55.50
Fairhill, Philadelphia, Pa.	151.37
Tulsa, Oklahoma	49.95
Montrose Ave., Chicago, Ill.	60.00
Economy, Ambridge, Pa.	26.00
Cincinnati, Ohio	30.00
Monroe Memorial, Akron, Ohio	49.95
Oklahoma City, Okla.	47.00
East Side, Des Moines, Iowa	30.00
	$1151.50

From July 16th to September 2, 1919.

Guthrie, Oklahoma	55.50
First, Portland, Oregon	52.97
Military Ave., Detroit, Mich.	80.04
Woodlawn, Pa.	80.04
Boulevard, Philadelphia, Pa.	82.40
Spirit Lake, Idaho	100.00
Assiut, Egypt	442.06

Barston Colony, Calif.	41.63
Ingleside, San Francisco, Calif.	37.47
Economy, Ambridge, Pa.	26.00
Canton, Ohio	69.38
Jetmore, Kansas	41.64
Cincinnati, Ohio	30.00
Beechview, Pa.	129.48
Everett, Wash.	50.00
Norfolk, Va.	164.79
Omdurman, Sudan	194.25
West Side, Monmouth, Ill.	83.25
Gary, Indiana	58.28
East Mansfield, Ohio	11.00
East Toledo, Ohio	70.63
Albia, Iowa	69.38
Ewart, Iowa	19.43
Burlington, Wash.	188.72
Creston, Iowa	55.50
	$2233.84

For September.

Moundsville, W. Va.	$ 70.63
Monessen, Pa.	84.04
First, Cincinnati, Ohio	30.00
Economy, Ambridge, Pa.	26.00
Rochester, Pa.	155.40
Oneonta, N. Y.	27.75
Kenton, Portland, Ore.	46.50
Nampa, Idaho	166.50
Middletown, Ohio	91.58
Manhattan, Kansas	53.73
Spirit Lake, Idaho	100.00
Oklahoma City, Okla.	47.00
Monroe Memorial, Akron, Ohio	49.95
Trenton, Ohio	69.38
Toledo, Ohio, East Side	23.55
Benton Lawn, Kansas City, Kans.	94.00
	$1136.01

MRS. J. D. SANDS,
Parsonage Secretary.

REPORT OF MISCELLANEOUS GIFTS.

July 1 to September 30, 1919.

Sale of Convention Exhibits	$ 3.50
Sale of Communicants' Manuals	4.50
Y. P. S., Frenchburg, Ky.	11.00
Mrs. Ella F. Smith	25.00
W. M. S., Fowler, Calif.	75.00
S. S. Class, No. 2, Idaville, Ind.	2.00
S. S., 1st Italian, Pittsburgh	5.00
Refunds	318.92
Cyrus Walker	2.00
Bible Class, Vandergrift	10.00
Mary Wolgamot	1.50
Dr. Clara W. Kellar	3.00
Warmspring S. S. and Congregation	34.86
A friend	161.17
Mrs. Jennie M. Day	50.00
Lisbon C. E.	25.00
Mrs. H. C. Campbell	50.00
Mrs. Sebert Jones	50.00
Mrs. A. C. Lillie	6.00
Louise P. Appleby	1.00
Mrs. Clara Fisher	60.00
Luther Giffin	100.00
Miss N. Ethel White	11.50
Mrs. Isabella White	25.00
Y. W. M. S., Steubenville	30.00
Bertha Tinning	40.00
Primary Dept., 1st, Chicago	7.00
A friend	10.00
Mrs. Isabel Sharp Drawbaugh, dec'd	5.30
Nannie Z. Drawbaugh	5.00
Two "friends of missions"	1000.00
Mrs. J. McC. Work	50.00
Miss Jane E. Stewart	125.00
"Friend"	10.00
W. B. Class, Sewickley	25.00
Mothers' Helpful Hour S., 1st, N. S., Pittsburgh	10.00
Miss Ella Hess and Mother	17.00
S. S. Class, No. 9, Idaville	5.00
Mrs. Addie Barnes	10.00
A friend of missions	55.00
Mrs. Hugh St. Clair	50.00
W. M. S., 1st, E. Liverpool	4.00
Mrs. Johnston's Class, 4th, N. S., Pittsburgh	25.00
K. D. Class, Fowler, Calif.	6.50
Mrs. George Moore	25.00
W. B. Class, Pawnee City, Nebr.	22.50
Ruth Warnock Circle, San Antonio	115.00
Miss Anderson	5.00
J. M. S., Weiser	4.00
K. M. and M. S. Milligan	310.00

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 1112 South Avenue, Wilkinsburg, Pa.

Reports from all schools show the largest enrollment for some years. Chase City reports 331 pupils and more to follow. Miss Sterling, the new matron, has arrived and is doing efficient work in the boys' dormitory. The New World Movement is not being neglected. Dr. Dodds, of Xenia, presented it to the faculty and students at this point.

Riceville is the richer by a piano, which was purchased with money raised in the community. The children are delighted with it and enjoy it more because they helped to get it. There are 36 in the sewing department, and clothing, shoes, etc., are badly needed as the cold weather comes upon them.

Townsville reports the largest school in its history. The same conditions prevail here and clothing is badly needed.

Athens reports nothing new. The work progressing as usual.

McDill Home at Knoxville is overcrowded.

Canton Bend has a new teacher in Domestic Science. Mrs. Williams who taught this subject last year was compelled to go to her home in Selma and Miss Annie Robinson has been secured to take her place. Mrs. Ella Cotton reports her sewing room has been substantially helped by packages of materials and patches from good friends in the North.

Arlington has been a busy place. 17 bushels of pears which grow on the farm have been canned, pickled, preserved and dried. The farm furnishes also all the vegetables used and the surplus of these have been prepared for winter use.

Because of the lack of dormitory room at Henderson, students are being placed out in homes when good ones can be secured. 100 more enrolled this year than last year at this time.

18 patients were treated in Jubilee Hospital during the month and the Superintendent, Miss Eva Johnson, reports a nice balance in the treasury.

A letter received from the president of one of our Young Women's Missionary Societies asked for a station where a Christmas box can be sent. She said the girls found so much enjoyment in giving last year, they want to continue the good work. This is a plain example of the "twice blessedness of giving"—blessing him that giveth and him that receiveth. Are there not more societies that would enjoy sending Christmas boxes?

The interest in the rooms in the new dormitory at Miller's Ferry continues. Almost every week we have letters expressing a desire to furnish one in memory of some loved one.

Plans have been drawn, specifications made and the contract sent to the contractor, R. E. Powell, to be signed. When this has been done, we hope the addition to Hanna Hall, Camden, will be started, and finished before the end of this school year. They are crowded for room since the fire last year, but have been making the best of the inconvenience. When the addition is made the congestion will be relieved and the girls will be more comfortable. This building will cost double the amount we had expected, because of the increase in the price of materials and labor. We appeal to our societies that for this year, they make their contributions to this department as liberal as possible. So many societies do not include the Freedmen when they are making their contributions, but we feel that when the need is known, the response will be generous.

FIELD SECRETARIES NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

MRS. J. C. ALTER, 21 Mountain Ave., Piedmont, Oakland, California.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians, two or three,
Had met to pray an hour."

Pittsburgh, Assembly Room, Publication Building, every Tuesday, 10 a. m.

Philadelphia, first Tuesday, 2:30, 2nd U. P. Church.

New York, Room 824, Presbyterian Building, 156 Fifth Ave., first Tuesday of every month, 2:30 to 3:30 p. m.

Chicago, Eleanor Club Assembly Room, Stephen's Building, 25 N. State St., second Tuesday every month, 12 noon to 1:00 p. m.

Monmouth, second Tuesday, 4 to 5, Y. M. C. A.

Cleveland, Old Stone Church, on the Square, second Tuesday every month at 2:30 p. m.

New Castle, Pa., first Tuesday of every month in the First United Presby-of First United Presbyterian Church.

San Francisco, first Tuesday, 2:30 Y. W. C. A., corner Sutter and Mason.

Cambridge, Ohio, second Tuesday, every month in the First United Presbyterian Church.

Youngstown, Ohio, first Tuesday, 2:30 p. m., Tabernacle United Presbyterian Church.

Los Angeles, first Monday, 10 a. m., First U. P. Church.

Xenia, first Tuesday, 2 p. m., First U. P. Church.

St. Louis, first Tuesday, 2 p. m., Y. W. C. A.

Washington, D. C., first Tuesday, 10 a. m., church parlor.

Every Tuesday, 10:00 a. m. The hour of prayer for individuals and prayer groups.

The month began at the Presbyterial in Southern Illinois. Rain came the first evening but a full attendance the next days made us forget the rain.

Then followed in rapid succession Presbyterials at Tarkio, Ainsworth, Des Moines, Muskingum, Philadelphia, Hudson, Xenia, and Westmoreland. Each meeting had its own individuality and was crowded with good things. I believe I may say there were record attendance at all these meetings.

Programs, prayer circles, budget cards, "407" Bonds, New World Movement, Juniors' and Young Women's work were discussed and a variety of other things were mentioned.

At Tarkio I had the pleasure of watching a foot ball game, the first in years.

I spoke at Coin, Clearfield, Lenox, and had the delightful experience of being kidnapped at Washington, Iowa, by the Keoto congregation. In all these Iowa congregations I met many old friends.

October 24 I had the pleasure of speaking to the young people of Muskingum Presbyterial.

A Sabbath was spent at Washington, D. C. Here is one congregation where I felt the grip of the New World Movement. The day begun by a sun-rise prayer meeting held by the young people. I might really say the day began on Saturday evening when these same earnest, consecrated young people held a special service in a down town mission.

I was made very happy today by a letter telling me a Tuesday Prayer Group had been formed by the missionary society in Washington, D. C. One was organized last month in St. Louis. Have we faith enough to ask for one each month this year?

Perhaps the most encouraging fact of the whole month was that I have discovered a number of smaller societies who have been having a Tuesday Prayer Group, one of them for a number of years.

In Philadelphia we were all surprised to have Mrs. H. C. Campbell and her sister, Mrs. Sands, present. All were rejoiced to see Mrs. Campbell again able to be present. A linen shower for the Columbia Hospital rejoiced their hearts.

At the Hudson Presbyterial we had our new missionaries, Rev. and Mrs.

Fred Mitchell, and Miss Gertrude Zink, also Miss Alive Brown who hopes to go next year. I spent four days of precious fellowship with them in Dr. White's Bible School.

In nearly every Presbyterial I met young women whose faces are turned toward foreign fields. The twelve salaries pledged for their support is a challenge to our young women.

When volunteers are not forthcoming then comes the draft. Will we need to use it?

I found our women deeply interested in the New World Movement. Women are found in nearly every department.

I heard one Presbyterial chairman say he expected the women to put the "snap" in the New World Movement in his Presbytery.

FIELD NOTES.

By Mrs. Jeannette Alter.

PRAY DAILY—

1. That the coming Presbyterial may be a deeply spiritual one.
2. That we may have thirty or forty young women present.
3. That there may be an appeal for life-service resulting in the enlisting of some of these young women for the Foreign Field.
4. That the Presbyterial may result in increased prayer, gifts and service, on the part of all.
5. That each member of the Executive Committee may be specially prepared to do her particular work in the Presbyterial.

"Ask and ye shall receive that your joy may be full." John 16:24.

The above, daintily printed card is winging its way through San Francisco Presbytery, sent out by our Presbyterial President. Prayer, here as elsewhere, must be the motive power and influence, if the morale of our workers is maintained to the highest degree of efficiency; let us note carefully Mrs. Halverstadt's appeal, every point of which, is within the realm of reason, within reach of almost any Presbyterial in the Home-land Church, IF we give ourselves to prayer and intercession. LET US PRAY!

Yours in faith,

JEANNETTE C. ALTER.

Splendid returns from the "October Drive" for *New Subscriptions* to the Women's Missionary Magazine. Be sure to include a year's subscription in your Christmas gifts. One Dollar will do it!

WOMEN'S BOARD REPORT.

The Women's Board met October 21, 1919, following prayer meeting. The President in the chair. Twelve members were present. After prayer by Mrs. Crawford the minutes of the last meeting were read and adopted.

A report of the first meeting of the committee of five for the New World Movement was read by Mrs. A. K. Wilson, Secretary of the Committee. First, we recommend to congregations that women be placed on committees with men: second, it was recommended that missionary societies are not to be recognized as societies in the Movement and women are to work as individual members of the congregations. Representative women are to be appointed to co-operate with the men in the work. In order to get the matter before the women of the church it was thought wise to issue a circular letter, that articles be written for each issue of the N. W. M. paper, that articles be written for the Magazine. Mrs. Porter was appointed to write the circular letter. The report of the Committee was adopted.

Indian Secretary presented bills amounting to $69.15, which were ordered paid.

Literature Secretary presented bills amounting to $62.15, which were ordered paid.

Home Secretary being absent on account of illness in her family, a letter was read from her recommending the appointment of Mrs. Cornell as a missionary to Indianola, Pa. The appointment was made.

Bills for Frenchburg amounting to $382.51 were ordered paid.

Thank-Offering Secretary presented bills amounting to $58.50, which were ordered paid.

Parsonage Secretary reported that South Sharon (Farrell) has paid its loan in full.

Meeting adjourned with prayer by Miss Milligan.

The Women's Board met in regular session November 4, 1919, following regular prayer meeting. The President being absent addressing a New World Movement Conference, the 1st Vice President presided at the morning session. Fourteen members were present. After prayer by Mrs. Cook, the minutes of the last meeting were read and adopted.

Treasurer reported receipts for October, $20,972.68; disbursements, $21,797.57. Report adopted.

Financial Secretary reported receipts, $1196.63; disbursements, $545.58; balance November 1, $651.05. Report adopted.

Indian Secretary reported bills for Simnasho amounting to $38.49 and for Tama $58.00, which were ordered paid.

Temperance Secretary presented copies of posters that will be sent to societies on order.

Parsonage Secretary announced that 8th Chicago has paid its loan in full.

Literature Secretary's bills of $39.28 were ordered paid.

Home Secretary received reports from Langloth and Gastonville Missions, Burgettstown, Pa.; 2nd Italian, Pittsburgh, Pa.; 12th Church, N. S., Pittsburgh, Pa.; Montrose Ave., Chicago, Ill.; Idaho Presbytery; 4th Spokane, Wash., and Cambridge, Mass.

Argyle Presbyterial asked for a special worker at Frenchburg. On motion the support of Mr. Giffen was given them. Conemaugh Y. P. C. U. sent $25.00 for work at Frenchburg, Ky.

Dr. Hogue, of Springfield, Ohio, held a two-day clinic at Frenchburg, taking two nurses with him. Twenty-five cases were treated and six operations performed.

Freedmen's Secretary reported that Townsville, Riceville and Bluestone Missions are all badly in need of secondhand clothing.

Meeting adjourned with prayer by Miss Milligan.

Mrs. W. R. Wilson,
Recording Secretary.

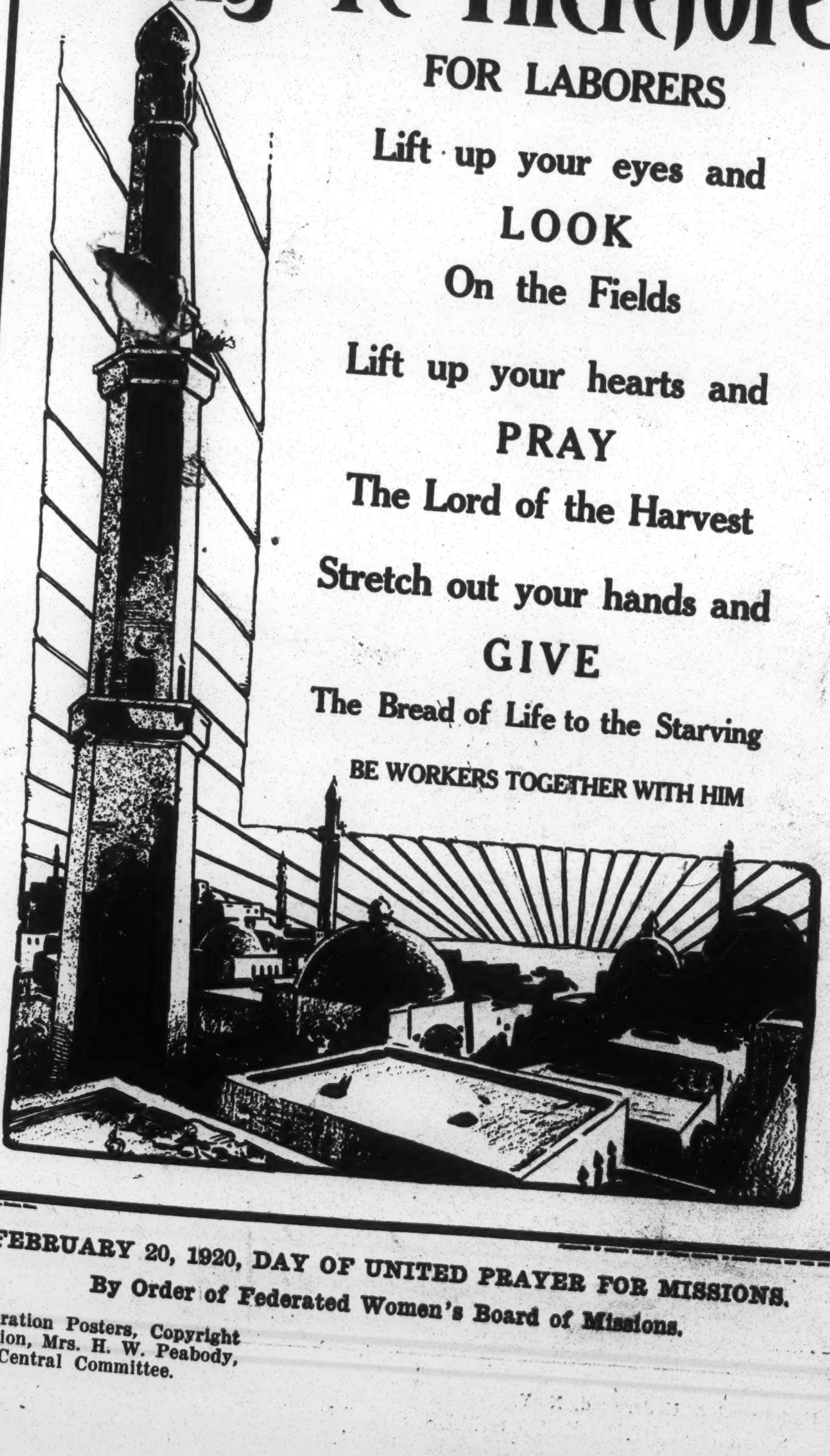
Treasurer's Report from July 1 to September 30, 1919.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Ch. Exten. & Parsonage	Ministerial Relief	Young Women's Special	Isaiah 41:6	War Bonus	Contingent Fund	Women's Asso. Work			Temperance	"407" Bonds	Miscellaneous	TOTAL
													Orphans' Home	Home for Aged People	Columbia Hospital				
Albany		20.00																	20.00
Allegheny	656.00	487.00	139.00	15.00	165.00		16.00	12.00	15.00	1.00	5.00						100.00		1611.00
Arkansas Valley	22.00	167.00	20.00	2.00	32.00		1.00				13.00								257.00
Beaver Valley	108.00	135.00	57.00		29.00		5.00	5.00	19.00										358.00
Boston		150.00																	150.00
Brookville	5.00	46.00	5.00					2.00		2.00		2.00				2.00			58.00
Butler	78.00	178.00	70.00	11.00	35.00				10.00			5.00	50.00			1.00			438.00
Cedar Rapids		385.00	15.00	35.00					19.00		2.00								456.00
Chartiers		154.00	109.00	1.00	11.00		1.00	1.00	5.00			2.40				7.00			291.40
Chicago	42.00	137.50	22.00	7.00	6.00	1.00		16.00											231.50
Cleveland	294.50	193.00	52.00	108.00							5.00						255.00		907.50
Colorado	1062.15	145.00		25.00	15.00							5.00							1252.15
Conemaugh	100.00																50.00		150.00
Delaware	25.00	20.00	5.00			19.00					3.00								72.00
Detroit			50.00																50.00
Frankfort	34.00	300.00	10.00			16.00							10.00						370.00
Garnett	5.00	45.00	4.00			2.00					10.00								66.00
Hudson	50.00		5.00		10.00			5.00	10.00										80.00
Illinois Central	35.00	10.00	20.00	5.00	5.00	7.00													82.00
Illinois Southern		200.00											2.00						202.00
Indiana		186.00	22.00					9.00				10.00							227.00
Indiana Northern	10.00	5.04																	15.04
Kansas City	5.00	70.00	5.00																80.00
Keokuk	63.00	92.00	43.00								20.00								218.00
Kiskiminetas	43.00	36.00	21.00		20.00														120.00
Lake		17.00	17.00				10.00	4.00				5.00							53.00
LeClaire	10.00	20.00	10.00																40.00
Los Angeles	214.00		35.00	8.00	16.00			5.00								1.00			278.00
Mansfield	50.00	198.50	20.00	10.00			1.00	3.00											283.50
Mercer	50.00	250.00	15.00		15.00	34.00													364.00
Monmouth	10.00	760.00	5.00	10.00	10.00		5.00			2.00						3.00			805.00
Monongahela	246.00	790.00	259.00	43.00	100.00		25.00	31.00	68.00	38.00	24.00						250.00	26.00	1900.00
Muskingum		140.00			17.00							10.80							167.80
Ohio First	23.00	225.00	50.00		15.00														313.00
Oklahoma	5.00		5.00	3.00	7.00		1.00	1.00											22.00
Omaha	178.00		8.00	8.00						5.00	15.00								214.00
Oregon	10.00	251.00	18.00																279.00
Philadelphia	50.00	100.00	10.00		9.00	25.00			5.00	1.00	3.00					1.00			204.00
Pittsburgh	40.00	15.00	15.00	10.00	5.00														85.00
Puget Sound	5.00						4.00	4.00		2.00				1.00		2.00			18.00
Rock Island	26.00				5.00				7.00	1.00	1.00								40.00
San Francisco	186.35	68.00	23.00	7.00	9.00		1.00	2.00		2.00		.50				1.00			249.85
Sidney	27.00	296.00	30.00	4.00	16.00				11.00	1.00		2.00				1.00		1.00	389.00

A Call To Prayer

Pray Ye Therefore



FOR LABORERS

Lift up your eyes and

LOOK

On the Fields

Lift up your hearts and

PRAY

The Lord of the Harvest

Stretch out your hands and

GIVE

The Bread of Life to the Starving

BE WORKERS TOGETHER WITH HIM

FEBRUARY 20, 1920, DAY OF UNITED PRAYER FOR MISSIONS.

By Order of Federated Women's Board of Missions.

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SELLING RED CROSS SEALS FOR TUBERCULOSIS HOSPITALS.

Miss Marguerite McNulty, in a costume made of Red Cross Seals, beside a child, selling Red Cross Seals on the steps of the Public Library, New York City, during a demonstration showing how the money is used in providing open air schools for tubercular children.